PROSOPOGRAPHIA:
OR, SOME SELECT
POURTRAITURES
AND
LIVES
OF
Ancient and Modern Illustrious
PERSONAGES.
COLLECTED
Out of their PICTURES, BOOKS, and MEDALS.
Originally compiled and written in *FRENCH*
BY
ANDREW THEVET,
Chief Cosmographer to *HENRY* the third, King of
FRANCE & POLAND.

Newly Translated into *English* by some Learned and Eminent
PERSONS; and generally by
GEO: GERBIER, alias *D'OUVILLY*, Esq;

And now also in this Edition are further added the
POURTRAITURES & LIVES of *FIVE* other Selected
Eminent PERSONS, of Ancient and Modern Times; newly Translated into
English, out of the Works of the said famous *ANDREW THEVET*,
By a Learned and Eminent Person.

All which are Illustrated and Imbellished, with the Effigies or
Sculptures of the said Worthy PERSONAGES in Copper Plates,
According to the
FRENCH ORIGINAL.

CAMBRIDGE,
Printed by *John Hayes*, for *William Lee*, at the *Turks Head* in *Fleet-street*, over against *Fetter Lane*, *London*. Anno Dom. 1676.

THE STATIONER TO THE COURTEOUS READER.

IN the year of our Lord 1657. being desired, and encouraged, by several Persons of Honour, to venture upon a new and fifth Impression of Plutarch's Noble Grecians and Romans Lives, and then considering with my self which way I might render this Work more acceptable to the present Age, and famous to Posterity. I pitched upon an Additional Select Collection of some choice Portraitures and Lives, both of Grecian, Latine, and Pagan, Illustrious Personages; Memorable for their Actions, Sentences, and Writings, which I thereunto annexed. The work it self was Originally written in French by Andr. Thevet Cosmographer to Henry the third the French King, at his said Masters request. And being it was the very marrow of his observations during his twenty three years travails and Peregrinations, throughout the chiefest and remotest parts in the world, whereby he procured unto himself an Intrinsick experience, both of Men and Places. I deemed that that Additional extract (never till then extant nor seen in English) would not in the least detract from Plutarch's Famous Worthies, but to the contrary add more lustre to their Memories; by evidencing to the world, that after Ages were not barren in producing as rare and Heroick Spirits as the former, and as able Pen Men (in imitation of Plutarch) to remit unto Posterity their immortal renowns. I did also cause their Effigies, or Sculptures to be inserted, exquisitely cut in Copper Plates, conformable unto those which our French Author had prefixed to his (which by repute are at present esteemed by all the Artists of our Nation to equal all others of that kind) and they

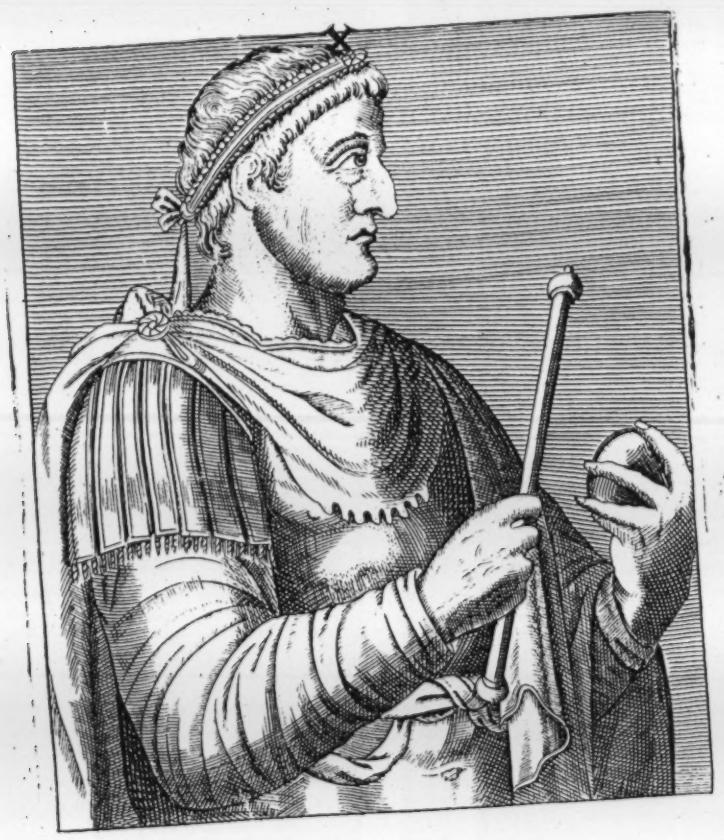
were onely added in this our Translation for the Illustration of the Work and satisfaction of the Readers curiosity.

My onely drift by that my Additional Collection, was, thereby to stir up our English *Worthies to follow the footsteps of several of their Country-men (whose Lives were thereunto annexed; aswell as divers others who have excelled amidst other Nations, in their several professions and eminent conditions) that so they might acquire unto themselves an equal glory to theirs. And finding it fully answered my expectations, & gratefully excepted by thee, I have not onely in this Sixth Edition presented the same once more to thy view: but also (by the assistance of a Learned and Eminent Person) given you an additional Collection (out of the same Authour) of five other most choise Portraitures and Lives of most eminent & illustrious Personages, with their Effigies or Sculptures, in all things agreeable with our French Authour as the former were. Since the kind acceptance which the others received, declare the benefit and advantage which they brought to the Publick, I will not doubt the welcomness of these, being the best part of so precious a Record, for so it is accounted of by all or the best Wits and Learned Men in* France, *both by Reason of its impartial relations, ample and copious deductions, spaciousness antiquity and scarcity; as also in regard of its excellent Plates (as aforesaid) all which hath rendred it so considerable in* France *it self, that it is hardly to be compassed there under the sum of five or six pounds. In regard whereof, I conceived it could not chuse, but be a Work very acceptable to present you with the better part of it; (which you now have) the whole being of too great a bulk to be here inserted, and these choice Lives and Pourtraitures which you will hereunto find annexed, having been adjudged to be the very quintessence of* Andrew Thevet's *labours: in confidence they will please, I shall commit you to the Almighties Protection, &c.*

W. Lee.

THE

THE LIFE
OF
CONSTANTINE the Great,
THE FIRST
Christian Emperour of ROME.



Anno Mundi 4255. *Post. Christ.* 306.

WHat Mortal can sufficiently respect and honour the memory of this most Valiant Emperour *Constantine*? who for his Rare and Eminent Vertues, was sirnamed the *Great*, as the sole person, who being the first supporter of *Christianity*, and the most happy and wise enlarger of the *Empire*, hath deserved solely, and primarily, amongst all the *Roman Emperours*, to be accounted of and received as a *God*, even by the *Infidels* and *Barbarians* who were not subject unto his power, nor as then acquainted with the knowledge of a true God. So likewise on the other side the *Christians* themselves, the *Grecians*, and the other *Eastern Nations*, by an excess of admiration of his Praise-worthy and Heroicall Acts, have worthily placed him in the Rank of the Blessed. He was the Son of *Constantius*, and of a certain Matron called *Hellen*, not unlawfully begotten, as some have pretended; for she was his first legitimate wife, a

Why *Constantine* was sirnamed the Great.

Constantine's Mother.

 most

most Devout and Christian-like Lady, who did carefully and diligently instruct him, her Son, in the true Belief; insomuch that by the great hopes which his Father conceived of the singular good Nature, and the sweet and Docile behaviour of his Son *Constantine*, he preferred him to his Wife *Theodoras* children. And amongst the rest of *Constantines* Vertues and Graces (for he possessed many) his Liberality and Magnificence, whereby he got his first footing into the *Empire*, and acquired unto himself the Love and affection of the most noblest Princes, were not the least observable. For succeeding his Father in the Government of the *Gauls* or *French*, and of *England*, then called *Great Brittain*, of which he was the fourscorth King; being requested by the *Romans* to ingage in their relief against the cruelties of the haughty *Tyrant Maxentius*; he undertook that expedition in the year three hundred and nine, in the which year he was chosen and created the four and fortieth *Emperor*, by the general consent of all the People, for to deliver and avenge them from the injuries which they did receive by the said *Tyrant*; and having finally gained the Victory, *Maxentius* being also slain, he was received Victorious and Triumphant into *Rome*, where he was no sooner arrived, but he caused an Edict to be publisht, that from thence forwards no search or inquiry should be made after *Christians*, nor any punishment should be inflicted on them. But as he was deliberating how to resist the oppositions and stratagems of *Maximinius*, he became on a sudden infected with a *Leprosie*; and whereas no cure could be found. some Physicians perswading him to wash himself in a Bath made of young Childrens blood, he being moved unto compassion by the Parents tears and moans, would not suffer them to be killed; but in the ensuing night a holy Vision appeared unto him, and wished him to adress himself unto *Silvester* Bishop of *Rome*, who would discover unto him a Salutary Bath, by the washing whereof he should recover his health, which he accordingly did, and by the receiving of Baptism was cured of his *Leprosie*. After which time being fervent and zealous in the Love of God and his Cause, he instituted and ordained severall good Laws to the advantage and repose of the *Christians*: he caused the Idols to be demolished and cast down, and rooted out their Temples and Groves, forbad them to be any longer worshipped or called Gods: caused a Church to be built in his Palace, invited all men to receive *Baptism*, and conferred on godly and salutary Ordinances, together with *Silvester* and the other *Bishops*, which being understood by *Maximinius*, his *Co-partner* in the *Empire*, he was sore displeased, and raised an Army to expell him, but *Constantine* having gotten the start of him, bearing the sign of the Cross in his Ensigns, encountred him, and overcame him in two Battels. By this means the Christians being settled in Peace again, the Church began to sprout out and flourish anew, *Constantine* endowing it with several Immunities, Priviledges, Rents, Donations, Magnificences, Liberalities and Possessions. And whereas there happened some discords and divisions betwixt the Churches concerning the Ceremonies, he ordained and proclaimed two Synods or Assemblies of Bishops and Priests, in which the controversies and points of Religion should be determined. Much about this time *Licinius*, unto whom *Constantine* had given his Sister in Marriage, and had made him his *Consort* or *Companion* in the Empire, rebelled against him, and endeauvored to thrust him out; but *Constantine* being advertised of his enterprise, drew forth his Army, defeated him in *Hungary*, pursued him into *Macedonia*, where he was a recruiting his Forces, drave him out of *Asia*, and pursued him so close at the heels, that at length he was forced to surrender himself, finding that he was overcome both by Sea and Land: he was sent into *Thessalony*, in a kind of exile, there to lead a private life, however at length he could not avoid the due vengeange of his audacious attempt, cruelty, and disloyalty, for he was slain by *Constantines* Guards about the three hundred and four and twentieth year of our Lord. Moreover *Constantine* took *Bizantium* a City in *Greece*, which had been formerly destroyed by *Galienus* and *Pertinax*, and causing it to be built up a new, he called it by his own name *Constantinople*, erecting many Trophies of the Cross in it, and consecrating severall Churches in it, to the honour of God, of the Apostles, and of the glorious Martyrs. And it is a wonderful and most observable thing, that this most flourishing City, thus enriched, re-edified, and imbellished, even from the very foundation by the aforesaid *Constantine*, Son of that *Saint-like Hellen*, was (by a fatal destiny, during the Reign of another *Constantine*, whose Mothers name was also *Hellen*) taken and conquered by *Mahomet* (the first of that Name) Emperour of the *Turks*, in the year one thousand four hundred fifty and two under whose power and subjection (as also of his successours) it hath remained ever since that time to this very day. This said Emperour *Constantine* did transport the Imperiall Seat out of *Italy* in the year three hundred and thirty, unto *Constantinople* the aforesaid City of *Greece*, where it remained for the space of almost four hundred years, before the Imperial Eagle bore two heads, that is to say, before the *Roman Empire* was divided into two, which happened in the year after the birth of the Saviour and Redeemer of all the world, seven hundred threescore and sixteen; at which time *Charles* sirnamed also the *Great*, did likewise obtain the *Imperial* dignity in the *Western Churches*, leaving the *Eastern Empire* unto the *Greeks* (by the partition which was made between himself and *Heraclius*. And although before this said division, the aforesaid Emperours did reside at *Constantinople*; yet however they had the administration of the *Eastern Empire*, which they did Govern either by themselves, or by some other Deputy who was of kin or alliance unto them by some other way of affinity, whom they also created *Cæsars*. And this kind of Government did last, untill the time of *Valentinius* the third.

And again, its very observable in this place, that the *Romane Empire*, having been transported into *Greece* by an *Emperor* surnamed the *Great*, hath also been brought back again into the *West* by another *Emperor* also sirnamed the *Great*. But to return to our *Constantine*, as the whole *Empire* did onely during

Constantine very liberal.

Constantine aides and relieves the *Romans* against *Maxentius* the Tyrant.

Constantine strucken with *Leprosie*, is cured by being Baptized.

Maximinius overcome by *Constantine*.

Constantines liberalities and good deeds to the Christian Churches.

Licinius rebels against *Constantine*.

Byzantium taken, called *Constantinople*.

Two Emperors by name *Constantine* born of two Mothers by name *Hellen*.

The Imperiall seat translated out of *Italy* into *Greece*.

The *Roman* Empire how and when divided.

Two Emperors sirnamed *the Great*, translated the Empire

during *Constantine* the *Greats* Reign, enjoy, and reap an entire Peace, and incomparable Glory, and that the *Christian* Church was mainly increased in number, perfection, and honour. So the enemy of mankind not being able to brook such a tranquillity, did suscitate and stir up the *Heretick Arius*, who for so many Ages together hath poysoned all the parts of the earth with his blasphemies and false erroneous opinions, sowing a division betwixt the Bishops and the Churches; some adhering unto his doctrine, others detesting the same, whereby there grew a great combustion and confusion in the Church, which coming to *Constantines* ears, he was much grieved thereat, and thought it was his duty to rectifie the same; and therefore caused some Synods and Assemblies to meet, for to dive into the questions and dissentions of *Arius*; the Emperor himself writing to the Prelates, beseeching and admonishing them to maintain the truth, however the gap grew wider and wider, parties becoming daily more bitter and envenomed against each other, which to prevent in a more ample manner, the Emperor sent his Letters Pattents throughout the whole Empire, and commanded all the Bishops and Learned Persons to Assemble at *Nicea*, a City in *Bithinia* in *Asia*; at which Synod there appeared three hundred and eighteen Bishops, with as many, if not more, Deacons and Doctors, which was the first Council held in the *Greek* and *Latine* Church. It would be a matter of too much prolixity, to run over all the memorable sayings and speeches uttered by *Constantine* himself in this universall Councill touching Peace, Concord, Amity, the comportments of Christians, and the duties to be performed by them. I will onely mention that worthy sentence which he preferred when some Bishops did present unto him certain injurious, slanderous, and libellous writings, concerning the vices and dealings of others their fellow Bishops; when as taking the Papers, and flinging them into the fire (being unwilling to read them) he made answer, *That God alone being the sole Judge, seer and searcher of all mens thoughts, and chiefly of the Priests, he would not in any wise undertake to intermeddle in their affairs or questions, nor prie into their manner of Lives.* The *Heretick Arius* and his complices were condemned in this Council of *Nicea* (and not in the Council of *Nice*, a City in *Europe*, as some Authors have very impertinently written) But afterwards the *Emperour* being seduced and abused by the subtilties of a Priest, and by the false and feigned confession of *Arius*, received him into favour again, whence some did take an occasion to say, that *Constantine* had suffered himself to be tainted and misled with *Arianism*: but at length this Monster *Arius*, condemned by the just judgement both of God and Men, ended his dayes most miserably, his guts bursting forth, and his bowels issuing out at his fundament.

Arius his Heresie begun.

The first *Nicenean* Council.

Constantines resolution as to Ecclesiastical differences.

The condemnation, restauration, and death of *Arius*.

And returning to our *Constantine*, we shall let you see how great a lover of Justice, and punisher of crimes he was; for at the instigation and accusation of *Fausta* his wife, it is believed he caused his Son *Crispus* to be put to death, accused by her that he would have ravished her; but afterwards, being assured of the falseness of his said wives accusation, he caused her also to be slain, a severity which by some was imputed to a cruelty in him, though not degenerating from Piety, wherewithall he was endowed, for at that time he was not regenerated by *Baptism*. To recount and set down the other Graces and Vertues which this *Emperour* did possess, would be superfluous: As touching his Piety, Humanity, Liberality, Learning, and rare Perfections: nor was he to seek, or ignorant in the least in any Arts or Sciences, for himself did compound several Books both in *Greek* and *Latin*, as shall be hereafter mentioned. He so highly esteemed Learned men, as that his Court abounded with them, with whom he gladly and assiduously conferred, especially about the understanding of the Scriptures, with *Eusebius* and *Lactantius* who were two of those with whom he was most familiar. The Books which as aforesaid he composed, both in *Latin* and in *Greek*, were concerning the *Nicenean* Synod, touching the Divine Providence to the Senate of *Rome*, to the Judges of the *Eastern* Provinces, of *Christian* Laws, against the superstitions of the Gentiles, to *Eusebius* Bishop of *Caesarea*, to the Provinces of *Palestine*, against *Alexander* and *Arius*; and such others as were plunged in his Heresie: unto the inhabitants of *Nicomedia* a City in *Asia*, unto *Sapor* King of *Persia*, to all the *Eastern Churches*, to the Bishops and Doctors who assisted at the Council, to the Judges and Citizens of *Athens* and *Antioch*, to the Bishop *Macharius*, to the Bishops of *Palestine*, to the good Fathers who assisted at the Synod of *Tyrus*, to *Athanasius* the Patriarch of *Alexandria*; besides divers others, which I shall omit, to avoid prolixity. He bore such an ardent affection to his new *Rome*, that the better to beautifie and adorn her with precious rarities and Antiquities; he scrupled not to bereave (according unto Saint *Jeroms* report) all his Cities and leave them naked, for to imbellish and compleat his City of *Constantinople*. To which purpose he carried out of the Castle that was at *Ilion*, the chief City of *Troy*, the *Palladium* of *Troas*, and the Statue of *Apollo* which was made of Brass of an almost incredible bigness. From *Rome* he carried away a Column of *Porphyre* called *Coclis*, which he caused to be environed with several Meddals, and placed in the Market-place which is Paved with Frise-stone, upon the top of which he caused his own Statue of Brass to be placed, holding in his right hand a golden Globe, upon which the sign of the Cross was fixed; which is yet standing upon the top of the second Mountain, or Eminence in the City, but the said Statue is somewhat impaired, not so much by length of time (although 'tis a very Antick one) as by reason of the great Fires and Earthquakes wherewithall the City hath been overwhelmed; before which time (according to what some Historians have written) he maintained harsh Wars against the inhabitants of *Bizantium*, because they would not be obliged to pay him any Tribute, or be subjected to obey him; and coming to fight them in a pitcht Field, at first they killed him abundance of his men, but at length not without a great deal of difficulty he conquered them, and did there build the City which is honoured by his name, and the which he did the better love by how much the ruder and adverse its habi-

Constantine causeth both his Son *Crispus* and his wife *Fausta* to be put to death.

Constantine honoured learned men.

Books written by *Constantine*.

Constantine transports several rarities to *Constantinople*.

Constantine warred against the Inhabitants of *Bizantium* and conquered them.

tants had shewn themselves to the ancient seat of his Dominions. And finally he became so enamoured with this new City, as that he conceived it was impossible for him to be glutted in the adorning of it. Afterwards he peopled it with such Christians as he could assemble out of *Armenia*, *Georgia*, *Palestine*, and *Egypt*, and who were fled into those parts, to avoid the sad persecutions by *Diocleſian*, and the which were renewed by *Licinius*, *Constantines* brother in Law. Moreover, as he had found the Empire divided; so did he again divide it, as a Paternal inheritance, and bestowed it upon his three Sons, whom he created all three of them *Cæsars*, during his life time, the one after the other, *viz.* *Constantine* his eldest Son in the tenth year of his Reign, *Constantius* his second Son in the twentieth year, and *Constans* the youngest of his Sons in the thirtieth year. The Reigns of these his said Sons proved very turbulent and troublesome, and lasted not above four and twenty years five moneths and twelve days. As for this our *Constantine*, he dyed at *Nicomedia* on the one and twentieth day of the moneth of *May*, during the Consulship of *Felicianus*, and *Tatianus*, which was in the second year of the two hundred fourscore and seventh Olympiad; and in the year of the Salvation of all mankind, three hundred thirty and nine, after he had lived threescore and six years, and had reigned thirty and one. Some will needs have us believe, that he was poisoned in his Countrey or Garden-house hard by *Nicomedia*; however it was, his death was foretold two years before by the appearance of a Comet of an unusual bigness. Lying on his death bed, he ordained and commanded that *Athanasius* should be recalled from his banishment, whom himself (being deceived and induced thereunto by the *Arians* who bore *Athanasius* a grudge) had banished; so that he returned again to his Bishoprick of *Alexandria*; *Eusebius* and all his other adversaries being present. He disposed of his last Will and Testament, into the hands of that same Priest, who had so much stickled for *Arius*; and who was so much recommended unto him by his Sister *Constance* (who had been *Licinius* his Wife) as she lay a dying, assuring that he was a very honest man, whom *Constantine* caused to swear, that he would not deliver the said Will to any other, save unto *Constantius* when he should be returned from the *East*; for none of his children were present at his death. After his decease, his body was laid on a Golden Bier, or Bed of Honour, and was conducted by his Captains, Lieutenants, and by the Officers of his houshold, into the City of *Constantinople*; and was there placed in an eminent and high place to be viewed of all Men. And those of his Court did continue to perform unto his dead body the same services and honours, as they had done whilst he was alive, untill such time as his children, or at least one of them was returned for to cause him to be interred. The whole City lamenting and bewailing in a high degree, the loss of their *Great Emperor*, and mourning and weeping bitterly for him as Orphans bereaved of the presence of their dear and tender Father, all of them having often tasted and had the experience of his Graces and Benignity. And as I have afore mentioned he left the Empire unto three of his Sons, who in stead of maintaining themselves therein by Union, Peace, Concord, and Amity; fell foul together, and tore each other asunder. By the division which *Constantine* the Great did make of the Empire, *Constantine* who was the elder brother enjoyed *Gaul*, or *France*, *Spain*, and *England*. *Constans* the younger brother, had all *Italy*, *Slavonia* and *Greece*. And *Constantius* the second brother possessed *Constantinople*, and all the *East*. But this repartition not pleasing *Constantine*, he commenced a quarrel with his brother *Constans*, waging a cruel and deadly war with the *Gauls* or *French*, with whom fighting furiously, but more greedily then providently, he was way-laid, beset and overwhelmed with Ambushes, near unto *Aquilea*, and being wounded in divers places, he there died, and was cast into the River called *Alse*.

Constantinople peopled with Christians by *Constantine*.

Constantine divideth the Empire.

Constantines three Sons created *Cæsars*.

Constantine the Greats death at *Nicomedia*.

Athanasius recalled from banishment by *Constantine*.

Constantines Will and Testament.

Constantines body carried to *Constantinople*.

Constantines death bewailed by the Inhabitants of *Constantinople*.

The division of the Empire between *Constantines* Sons.

Constantine warring against his brother *Constans*, is slain.

Finally I cannot here omit to set down the incredulity of some persons, who suspect that which we have here related concerning this Emperors Baptisme, and do not stick to deny that he was Baptized by *Pope Silvester*. Grounding this their allegation, on what *Eusebius* of *Cæsarea* doth Write, that *Constantine* was Baptized at *Nicomedia* in his latter days, having continued a long while in his devotions in a Church which had been there built by his Mother *Hellen*; not by the Bishop of *Nicomedia*, who was a Heretick, but by some other Catholick Prelate, *&c.*

Concerning *Constantine* the Greats being Baptized.

The end of the Life of Constantine *the Great.*

THE

THE LIFE OF
ARCHIMEDES, a Philoſopher of *Greece*.

Ann. Mund. 3739. *Ant. Chriſt.* 209.

THis great *Geometrician*, and moſt admirable Contriver *Archimedes*, whoſe Picture I preſent you here with, to the Life, which I brought from *Sicile* made in Braſs, like unto a rare Medal which is uſually found in the Foundations of ſuch Cities as are built by the *Roman* Emperours, he was ſo incomparable in his time, that all the Greek and Latine Hiſtorians thought it no incumbrance to manifeſt his ſubtill Inventions, Sciences, and thoſe admirable Parts wherewith he was endowed: ſo that of old when a man would expreſs how exquiſitely a thing was done, he needed but to ſay, that *Archimedes* could not have better deſcribed or ſet it forth. *Cicero* alſo recites this Proverb or Problem of *Archimedes*, to ſignifie a queſtion unknown, abſtruſe, and difficult to be reſolved, and which ought to be examined with exquiſite induſtry. The Inhabitants of *Sicile* did formerly ſo highly reverence him, as that they cauſed a coſtly Statue of Marble to be erected in honour of him; which was of that immenſity, as being beheld afar off, it ſeemed to be a ſecond *Coloſſus* of *Rhodes*. True it is, that this perſonage born at *Syracuſa*, a City in the Iſle of *Cyprus*, living in the time of a mighty and rich King *Hiero*, effected ſuch things as were never heard of before, and almoſt incredible; which he hammered out by his own invention. Now if any one deſireth to be ſatisfied as concerning thoſe marvellous things, which he by his rare Genius brought to perfection, let him read *Plutarch* on the Life of *Marcus Marcellus*, and *Titus Livius* in the fourth and fifth of his third *Decade*; where he ſhall find, that the onely Engines and Inſtruments which *Archimedes* did make, were ſufficient to defend the place for a long time againſt all the aſſaults of the *Romans*. For he cauſed a ſlinging Engine to be made of a wonderfull height and greatneſs, the which from the top of the Tower of the ſaid City did caſt out a hundred great Stones, Bullets, or Darts, upon the Enemies Camp. For which reaſon *Euſtathius* calls him a *Giant* with an hundred arms, caſting forth a hundred heavy maſſy ſtones at one ſhock; which though doubtleſs were admirable works in themſelves, yet he made no account nor eſteem of them; reckoning them not as his Maſter-piece, but onely as Geometricall toys and paſtimes, made at the requeſt of *Hiero* King of *Sicile*. Amongſt other things it is related, that when all humane force was not able to draw a great Ship out of the water, with an infinite ſort of Cables and other Engines. *Archimedes* alone drew it on Land, as if it had ſailed on the Sea. During the Siege of *Syracuſa* by the *Roman* Army, he made ſuch Inſtruments, as that caſting over the Walls great Iron Grapples faſtned to it on Chains, giving them their *Counterpoize* within the City, he lifted up a Galley into the air, and drowned all the men that were in her in the Sea; for he cauſed the ſaid Galley to fall perpendicularly or down right, ſo that it brake in pieces. And with other Inſtruments and Grapples, he did ſo wonderfully ſhackle the Galleys and Ships, as that he forcibly drave them againſt a Rock, and bruiſed them to ſhivers. Alſo he

The Engines and Inſtruments made by *Archimedes*.

he built such like Engines on Land, with which he usually destroyed many of the Enemies. By which resistance which *Archimedes* made in *Syracusa*, the General, Consul, *Marcus Marcellus*, that excellent Captain, was forced to alter the disposition of his Camp, and to seek out another way and manner to besiege and assault the City; in which Siege he found himself in a great deal of peril and confusion. For *Archimedes* had put the *Roman* Souldiers into so great an amazement, that when they saw the least Chain, or but a bare Pole let down from the Walls of the City, they retired and fled away, being terrified at the Inventions and Engines of this great Artist. The Mathematicians and Astrologers attribute the Invention of the Materiall Sphere to this subtill Philosopher, by which the Motions of all the Planets, with their Conjunctions, Passions, and Aspects, may be plainly perceived; although *Diogenes Laertius* seems on the contrary to believe, that *Anaximander* the Philosopher, who was a *Milesian*, was Author and first Inventor of so rare and excellent a piece. Which we were willing to note by the way, to leave every man to his own liberty to judge thereof. For my part, I have *Cicero* that great Orators Warrant for what I say, who in the first Book of his *Tusculan* Questions, is pleased to give *Archimedes* onely the commendations to have been the first Inventor of the Sphere. With whom *Claudian* the Poet agrees; who saith that he made one of Christall. And *Ovid* also confirmeth it, alledging that it could not be very difficult for him to frame one of Christall, since he had sufficient means to perform it, and industry enough to invent one; yet I would have you to know, that I relie not so much upon these Poets verbal expressions; since I must acknowledge, that by the *Chrystaline Sphere* which they attribute to *Archimedes*, their meaning was onely to ascribe unto him the invention of the Sphere, because that by the Circles and other properties of it, he did represent unto us, as in a fair Christall Glass, the severall Motions, Aspects, and Conjunctions of the Orbs: And certainly he must needs have been as studious as contemplative, and as wise as judicious. Now when as *Syracusa* was taken by assault, after it had been solely by his industry for a long time defended: the Consull *Marcellus* gave strict charge that no man on pain of death should dare to kill *Archimedes*, although he had destroyed so many *Romans*. Yet a Souldier meeting him by chance (happily not knowing him) as he was busied in drawing a Scheme in the sand, and asking him who he was; or (as others say) commanding him to go and speak with *Marcellus*, *Archimedes* gave him no answer, or was so attentive and set upon the placing of this Figure, as that he minded him not. Whereupon the Souldier being angry, killed him, which highly displeased *Marcellus*, who caused him to be honourably interred. Others say, that he made no other reply unto the Souldier, save that he was so deeply engaged in the description of his Figure, as that he could not well tell how to disintangle himself. And it is very remarkable on the death of *Archimedes*, that the apprehension of death which was set before him, could not divert him from his Mathematicall ploddings. Hereon I say, that the diligence which he used is very much to be commended, because he was so much bent upon this worthy Imployment; whereby he ought to be admired above all other Philosophers, forasmuch as all of them did reject and despise the Goods of Fortune (as men call them) but at the time of the Souls separation from the Body (when as we must leave this World) there were very few of them that did not renounce the bargain. We read that *Carneades* an ingenious and laborious Philosopher was so addicted to his Studies, that he would not admit of the leisure to eat: yet however he had one *Melista* his Concubine, whom he accounted of as his Wife, and who to hinder him from starving when he fasted too long, would bring him such things as were fit to nourish him. *Anaxagoras* also, and *Democritus*, did so much despise Wealth, as that the one gave the greatest part of his Estate to his Countrey; the other was not displeased in the least, when he saw all his Goods and Possessions lost and ruined; because they accounted it but a tye, whereby being as it where chained, they could not freely resign themselves to confer with the Muses. To speak the truth, all these Philosophers did things worthy of great commendation; but there is not one of them like unto our *Archimedes*. For they could not choose but apprehend the ensuing dangers and incumbrances. But had they been like unto *Archimedes* in the sacking of a City, having the Sword set upon their throats, we should have found very few *Archimedes*'s, who would have continued their Descriptions and Demonstrations. Some write of him, that oft times he was taken from his Study, and conducted to the Baths, and was there washed and anointed, without any outward sensibility, delineating always his Figures upon his body with his fingers; so attentive was he on his Speculations. I had forgotten to mention the ingenious Discovery which he made, to know how much Gold might have been taken away from a Crown, and Silver mingled instead of it: But because the History hath been largely handled by some Modern Writers, I remit the curious Reader to a Discourse made thereon by *Peter Messias* in his Forest of divers Instructions. *Cicero* gloried that he first found his Sepulchre, which by age and neglect was unknown; and he made great account of it. So likewise the Spirit and Industry of a learned man can effect more than the force of thousands of ignorant men. He lived in the time of *Sulpitius Gallus*, of great *Onias* the High Priest of the *Jews*, of *Aristobulus* the *Jew*, and of *Ptolomy Epiphanes* the first King of *Ægypt*, in the year 5000. and he was slain at the sacking and taking of *Syracusa*, as aforesaid, the year after *Rome* was built, 543. He composed an excellent Book of the *Cylinders*, which Book hath since been recovered, and translated into Latin by the command of Pope *Nicolas* the fifth.

The Sphere invented by *Archimedes*.

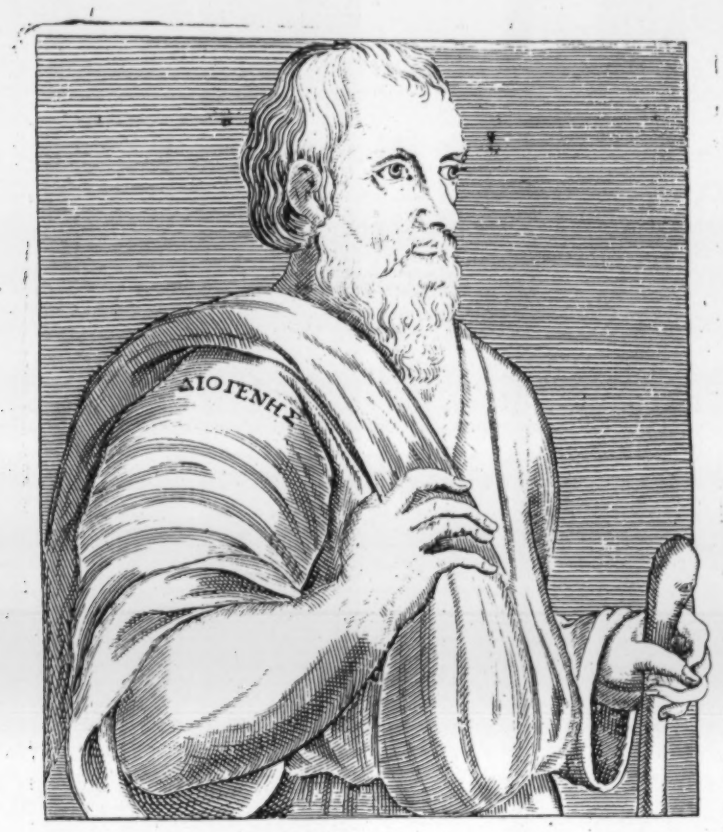
Archimedes so busie in describing a Figure, as that he was not sensible of the sudden death which threatned him.

Moreover it is reported of this admirable Philosopher *Archimedes*, that his sublime knowledge in the Mathematicks was arrived to so high a pitch, as that he should say, that could he have found any point out of the Terrestrial Globe to have fixed his foot upon, he would have removed the Fabrick of the whole World, &c.

The end of the Life of Archimedes.

THE

THE LIFE OF
DIOGENES the *Grecian* Philoſopher.



Ann. Mund. 3598. *Ant. Chriſt.* 350.

THough doubtleſs many have heard ſome Coridons, or Mechanick fellows, either in jeſt or earneſt, vending their judgements on him whoſe Effigies or Protraiture is here repreſented, in the ſame manner as it was given unto me at the City of *Andrenopolis* in *Greece* (being as I was aſſertained) found in *Calcedonia*, in the times of the Emperors *Baſilius* and *Conſtantius*, who were brothers, in the year of our Lord nine hundred ſeventy and eight: yet however he ought not therefore to be accounted of, as an abject or contemptible perſon. And if we rather chuſe to reflect upon his internal then external parts, we ſhall find that he is worthy of a great deal of Honour. For as we read of two Ancient Philoſophers *Democritus* and *Heraclitus*, who inceſſantly (the one by his Laughter, and the other by his Tears) did tax the Follies of the vulgar; both of their expreſſions tending to one and the ſelf ſame purpoſe. So likewiſe, amongſt the Philoſophers, the *Stoick* was ſevere; the *Academick* dubious, the *Peripatetick Politick*, the *Cynick* free and willfull; yet however all theſe had but one and the ſelf ſame ſcope, *viz.* To *Philoſophize*.

The diverſities of Philoſophers expreſſions have one and the ſelf ſame end.

Now amongſt all thoſe who have followed this *Cynicall* manner of living, *Diogenes* may be placed in the firſt rank, as being the ſole Philoſopher, who did lead a free and careleſs life, without any goods, or eſtate; he was born at *Synope*, a Maritime Town ſituated upon the Borders of the *Euxinian* Sea, his Father was named *Iceſius* an Uſurer, who put him for a while to School; but at length *Diogenes* being driven out of his Countrey, retired himſelf unto *Athens*, where he learnt Philoſophy of *Antiſthenes*: wherein he made ſo good a progreſs, as that he became one of the moſt excellenteſt Philoſophers of all *Greece*. His Life was moſt ſtrange, which he lead in the greateſt Poverty that poſſibly could be; for deſpiſing the pleaſures of the world, he contented himſelf a great while with a Tub for his habitation, the entrance of which in the Winter he did turn towards the South, and in the Summer towards the North. He did ask Alms, carrying a ſtick in his hand, and a wallet on his ſhoulders in the ſame manner as you ſee him deſcribed. He was ſo great a lover of the *Philoſophical faculty*, that his Maſter threatning to beat him out of doors with a ſtick, becauſe that he did not take any Scholars to teach; *Diogenes* profering his head unto him, ſaid, *Srike on I pray, for you ſhall not find any ſtick hard enough to drive me out of your School.* Many memorable ſayings and ſpeeches are recorded concerning this moſt excellent Philoſopher; ſome of which (although facetious, yet full of Learning) I have thought fit to inſert in this preſent diſcourſe. When he ſaw Phyſicians and Philoſophers in company together with other men, he would uſually ſay, *That amongſt*

Diogenes birth and Parentage.

Diogenes ſtrange manner of life.

Diogenes a great lover of Philoſophy. Several of *Diogenes* his ſpeeches and actions.

Concerning Philosophers and Phisicians.

Concerning Fortune-tellers and Soothsayers, &c.

Concerning mens aptness to heed follies.

Several sorts of people at which *Diogenes* did wonder.

amongst all the Creatures, Man ought to be most circumspect. And on the contrary when he met with *Soothsayers, Fortune-tellers*, and others pufft up with the splendor of their wealth, he would say, *That he esteemed nothing more vain then Man.* Being at a certain time in the publick place of the City, discoursing of weighty and grave matters, and perceiving that no man drew near to him, *he fell a whistling and singing*; whereby a great multitude of people being flocked about him, he reprehended and reproached them, *That they were so eager and ready to listen unto follies, but tardie, and backwards in giving ear unto matters of moment.* He said, that he wondred at the *Grammarians*, who were so criticall in diving into and searching out the vices of *Ulysses*, and were ignorant of their own. At the *Musicians*, who could Tune their own Instruments, and yet retain such unsettled passions of their Souls. At the *Mathematicians*, who extend their sight, even to the Sun and Moon, and not see those things, which are under their very Noses. At *Orators*, who do break their brains to utter good things, and never trouble their heads in the least to do them. He would usually say, *That he did much admire, men should quarrel and kill themselves for the honour of a jump or precedency, or some such like toy; but never so much as mind the striving for to attain unto the highest pitch of Vertue.* And an *Astrologer* one day discoursing with a great deal of confidence concerning the *Meteors*, and other *Celestiall influences*, he demanded of him, *How long it was since he came from heaven?* Now the same freedom which he used in his manner of living, the like did he also in his manner of speech; for a certain Eunuch having placed this inscription upon the porch of his door, *viz. Let no evil enter here*; *Diogenes* passing by, and reading it, asked those which chanced to be present, *Which way shall the master of the House get in?* Beholding another Bill upon the House of a great spent-thrift, and prodigal man, specifying that the house was to be sold, he cried out and said, *O house! I knew very well by your riotousness, that you would quickly meet with your Master.* And seeing certain men one day shooting at Buts with Cross Bowes (one of which usually shoot at a great distance from the mark) *Diogenes* against that Mans turn came to shoot, placed himself at the Buts, just against the mark; at which the company wondring, he said, I perceive that yon Man shoots so wide from the mark which you do aim at, as that I conceive my self to be no where safe, but just in this place. A Player on the Cithern being generally blamed because he was a *Corpulent Man*, and *Diogenes* onely praising him, being demanded the reason why, he said, *Because his vast bulk had made him fitter to be a Player upon Musicall Instruments, then a Thief.* Another Musician, by reason that he had an unpleasing voice being abandoned by all men, and *Diogenes* meeting of him, said, *God save you Master Cock*, the other demanding why he miscalled him so; he answered, *Because your singing makes all the company rise.* Being moreover demanded, *What was the greatest misery in this World?* He answered, *To be old and poor.* Being asked, *Whether he had any servants?* He answered, *No*: and the other replying, *Who do you imagine will carry you to your grave when you dye?* He answered, *He that shall have need of the House.* Being asked, *What he would have to receive a Box on the ear, or a blow on the face*, he said, *A good steel casket unto my head.* *Plato*, seeing him one day busie in washing of herbs, whispered unto him, and told him, *Could you but court* Dionysius *you should not need to wash herbs*; to whom *Diogenes* replied, *And if you could wash herbs, you should not need to court* Dennis *the Tyrant.* Being arrived at the Town of *Minda*, and finding it ill peopled and but a little scurvy hole, yet with great Gates, he said to the inhabitants, *Pray shut your Gates, least your Town do run away out of them.* Perceiving an untoward wrastler took upon himself the curing of mens diseases; he asked him, *Whether by that means he intended to cast those to the ground, who had formerly worsted him?* Some one asking him, *Whence he was?* he said, *He was a Citizen of the whole world.* Hearing a proper handsome young man utter unseeming and dishonest language, he asked him, *Whether he was not ashamed to unsheath a Leaden sword, out of an Ivory scabbard?* To a *Logician*, who by his Arguments went about to prove there was no motion at all, *He onely walked along, and asked him what he thought of that?* *Alexander the Great* having conquered *Greece*, and being at *Athens*, he was desirous to see *Diogenes*, by reason of his great Fame; and being come where *Diogenes* was sitting in the Sun, he asked him whether he needed any thing, and though it were never so much he would give it him. To which he answered, *Pray Sir stand a little backward out of the Sun shine, and take not that from me which you cannot give me. Whom think you of us two is in most need? My self who desire nothing but my wooden dish, and a Morsel of bread; or thou, who being not contented with thy Kingdom of* Macedon, *exposest thy life to so many dangers, for to extend thy Dominions, in so much as that the world is not capable to satisfie that Avarice?* At which answer, *Alexander* was so astonished and rejoyced, that turning back to some who flouted thereat, he said, *I would assuredly chuse to be* Diogenes, *were I not* Alexander. Moreover the sentences and rare answers pronounced by this Philosopher were numberless, so that we shall pass by divers of them to avoid prolixity. He was very well versed in all Arts and Sciences. He said, *That knowledge is correction to the young, comfort to the old, riches to the poor, and ornament to the rich.* He despised those Arts which were unprofitable, and such persons as study, rather to acquire knowledge, then to practise Vertue. He compared a rich ignorant man, unto a Golden sheep. In Summer he laid on the sand in the Sun. And in the Winter he would grasp the Statues and Trees which were covered with Snow, the better to accustom himself to support both the heat and the cold.

The greatest miserie in the world.

His reply to *Plato*.

Concerning himself.

His reply to *Alexander* the Great.

Concerning knowledge.

And as aforesaid he carried a Wallet, in which he put his Victuals; and he had a wooden dish, out of which he drank, but he brake his dish, seeing a child drinking out of its hand; and admiring the childs wit, said, it was not requisite for a man to trouble himself with a vessel to drink out of, since Nature fur-

furnished him with one. He also flang away his wooden Trencher, seeing another cut his meat upon his bread. Being demanded, *Why some did call him a Dog?* He answered, *Because I make much of those who give unto me; I bark at those who deny me, and I bite the harsh and froward. He would not be buried after his death*; whereat his friends wondring, represented unto him, that being left upon the ground, without Sepulchre or Grave, the Beasts would devour him. To which he answered, *That they may not do so, pray lay my stick by my side*: At which they laughed, telling him, *That the dead did neither see nor feel*; whereunto he replyed, *If therefore the dead do neither see nor feel; what is it to me, whether the Beasts do eat me, the Birds do pick me, or the Worms of the earth devour me?* And as he was thus fantastick in his manner of living, in his speeches, and Actions; yet far more singular was he in the rule and conduct of those whom he had under his charge. And namely in the bringing up of *Xeniades* and *Corinthians* children; unto whom he was sold at *Crete* or *Candie* by *Scirpalus*, the great Pyrat, who took him at Sea as he was going to *Æquinas*. And these were the Rules which he prescribed unto his Scholars. First, he would have them to addict themselves unto those good and sound disciplines on which he did read most admirable Lectures unto them: afterwards he caused them to ride the great horse, to shoot with the Bow, and to be good slingers; chiefly forbidding them to strain themselves in wrastling; enjoyning them moreover, not onely to Learn and Con all his sayings by heart; but also all the Poets rare Composures; would suffer them to eat but a very little meat, and drink nought save water. He caused them to be shaven to the very chin, and made them go abroad unready without shooes, willing them to dress themselves as they went through the streets, because they should lose no time. And for all this harsh demeanor and austerity of Life; his Scholars did love and cherish him extreamly, and mediate to have been treated and used more humanely and courteously in the house of *Xeniades* then his quality of a servant and a slave deserved, which is a most remarkable acknowledgement of Scholars towards their Masters, and whereunto common sence and reason might easily induce them.

Diogenes his reason why he was called a Dog.

His reason why he would not be buried

Diogenes taken at Sea and sold by a Pyrate.

Diogenes method towards his Scholars.

Diogenes Scholars affection to him.

Which *Alexander the Great* testified, by bearing as great a reverence unto *Aristotle* his Master, as unto *Philip* of *Macedon* the King his Father; because that by the one he had received his Life, and by the other the manner to live Well. But to return unto *Diogenes*, he was highly esteemed by *Xeniades* his Master, not onely for his rare Wit and knowledge, but for the great care and diligence wherewithall he employed himself in his Domestick affairs, who otherwise had not long harboured him in his house; and *Xeniades* at length being constrained to acknowledge, that *Diogenes* had brought good luck to his house, he took such an affection unto him, as it is believed he never parted with him till his dying day; and divers are of opinion that he dyed at his Master *Xeniades* house, at a place called the *Crane* at *Corinth*; grounding this their belief on *Diogenes* his answer to his Master, that he would be buried with his face downwards; and they do add that his Scholars *Xeniades* children did bury him. However some will not let them reap the honour thereof by reason of the contest which were amongst his friends concerning his burial; and therefore they are of opinion, that all his friends jointly did make him a Tomb, and placed a Column upon it, on the top whereof there was the figure of a Dog engraven, (It may be because *Plato* had called him so) As also that to outvie each other, they adorned his Grave with several brass Statues, placing this like inscription upon his Tomb, translated out of *Greek*.

Alexanders reverence to his Master.

Diogenes his death and Sepulchre.

Though time doth Brass *destroy*, Diogenes *thy praise*
Eternally shall last; no Age shall taint thy Baies,
To us thou hast prescribed those Rules, whereby we may
Eternal bliss atchieve; what mortal could more say?

My self being in the Isle of *Crete*, or *Candie*, about half a league from the place where the *Labirinth* or *Maze* was, which is so much written of by the Ancient Authors; some *Grecians* of the said Island did shew unto me certain ruiens and very great stories which savoured much of Antiquity. In which place they told me *Diogenes* had for several years read his publick Lectures (according as it was contained in the vulgar *Greek* Authors) and called that place *Staphylia*, by reason (as I do conjecture according to the most proper signification of the word) of the many roots that are there. And as there were diversity of opinions concerning his Sepulchre; so likewise were they worse divided concerning his death. Some say, that as he was very careless of his Diet, he did one day eat an whole cold Ox foot, whereby he drew down so pernicious a Rheum into his mouth, as that he dyed thereof: others have been pleased to say, that being overburdened with old Age, and regretting his long life, he did wrap himself up in his Cloak, and so smothered himself. However it happened, all do agree in this, that he died of a violent death, being of the Age of fourscore and ten years. Having left behind him a signal renown of his most admirable examples and worthy instruction; aswell for his strange and singular manner of Living; and the excellency of his knowledge and wit, which was so much admirable, as that several famous professors have oftentimes come from foraign and remote parts purposely unto *Athens* to hear and see him, *&c.*

Diogenes his reading place seen by the Author.

Diversity of opinions concerning *Diogenes* his death.

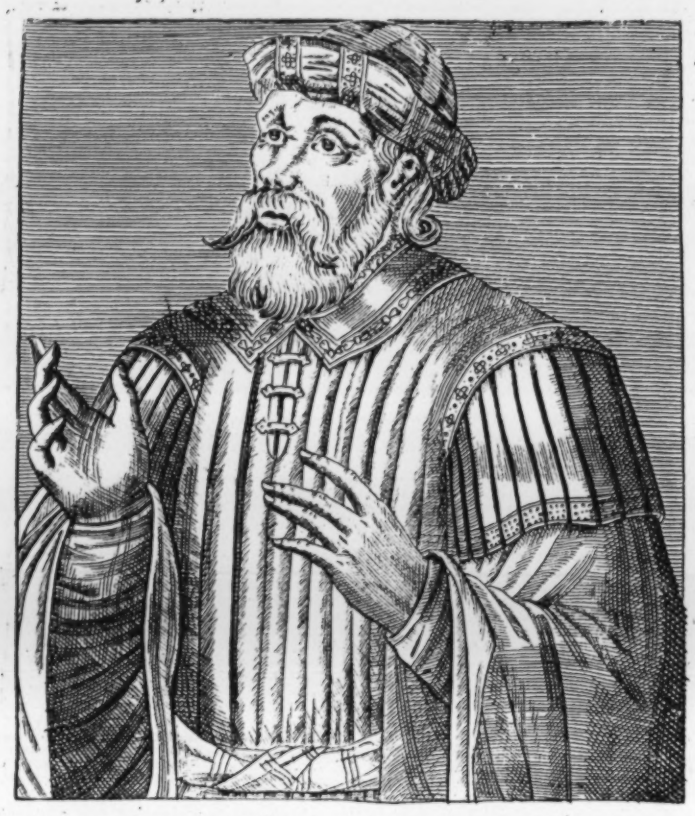
His Age.

Diogenes his admirable parts.

The end of Diogenes *Life.*

THE

THE LIFE OF *CONSTANTINE PALEOLOGUS*, the last Christian Emperor of *Greece*.



Ann. Mund. 5456. *Post Christ.* 1451.

A curiosity very prejudicial to the condemned.

SOme men have very inconsiderately dived into this nice inquiry and scrutiny, why Empires, Kingdoms, Principalities and States, have sometimes been subverted, destroyed, and brought to nought; and at other times raised up, restored and exalted: Finally, why Empires have so often changed their severall Masters, who were dissenting both in Customs, Laws, and Religions. I have met with some of these who would even winde & screw up their Speculations to the very Skies, and rashly do fancy to themselves, that they are the Almighties Privy-Counsellours; carrying on their said conceits with so much efficacy and self-belief of the truth, as *Triumpho* of *Camarin* did (a retainer unto the Lord *Peter Ubaldius*, a Knight and Nobleman of the City of *Urbin*) who most fantastically did imagine and perswade himself, that really and truly, at a certain hour in the day, he was assembled together in company with the Pope, the Emperor, and the several Kings and Princes of *Christendome* (although all that while he was alone in his own Chamber by himself) where he entred upon, debated, and resolved all the States Affairs of *Christendom*; and verily believed that he was the wisest man of them all; and so he well might be, of the company. Others again, relying upon the vicissitude of things, do forge a like necessity, That Empires and Kingdoms having once attained their appointed periods, are necessitated to cast up the Cards, to shut the Tables, and to resign the Game to the better management of those who successively are enthroned and invested therein. As for my part, I had rather resign my self to the Almighties will, unto which the cause of the translation of Scepters ought to be solely attributed, since he maketh them to fall into such hands as he pleaseth. For a most evident testimony hereof, we cannot make choice of a fitter Pourtraiture, than this of our first *Constantine*, which I recovered at *Constantinople*, ingraven in a *Mosaick* stone. This was he, who bearing the same Name as he did who transported the *Roman* Empire into *Greece*, did lose it, eleven hundred twenty and one years after *Constantinople* was built by *Constantine the Great*, as I shall proceed to relate unto you. He was the Son of *Emanuel* the Son of *John Paleologus*, who was most renowned for the several Heroical Actions which he did; as well by fortifying of *Greece*, walling about the *Istmus* or *Hescaride* of *Corinth*, and the maintaining of his Empire in Tranquillity, Repose, and Peace, which he had made with *Emanuel* the first of that Name, but the third King of the *Turks*. I thought good also to note, that this *Emanuel* caused a Synod to be assembled at *Constantinople*, unto which the Patriarchs of *Constantinople*, of *Antioch* the great, of *Jerusalem*, of *Ægypt*, together with divers other Prelates, were called to resolve on the interpretation

Triumpho of *Camarin's* Phrenzy.

Translation of Empires solely to be attributed to God.

Constantine Paleologus an example of the mutability of Fortune.

Constantine Paleologus descent *Emanuel* assembled a Synod.

tation of this Passage in the holy Gospel, *My Father is greater then I.* Whence some malicious ill advised men did deduce a most pernicious and damnable consequence, by inferring some degree and difference between them, or to their Natures. But to return to our purpose. Though *Emanuel* did maintain his Empire in rest and quietness, yet his Children indeavoured what in them lay, to rend it asunder. For against *John* the fourth of that name, *Demetrius* his Brother rose up in competition; and for his better support, he entred into a League with the *Turks*, who attempted to rush into *Morea*, but were forced to defer that design till another time. And *Constantine* himself brake down that Wall which *Emanuel* had caused to be built at the Streights of *Corinth*; evidencing that he aspired to the Empire, and to the Dominion of *Morea*. And so it was, that when *John Paleologus*, *Constantines* Brother died, he was in *Morea*: where for those valiant Exploits he performed against the *Turks*, whom he sharply infested, he was sirnamed *Draco*, or *Dragon*. And it was ten to one, but he had been frustrated in his succession of the Empire; for *Demetrius* his younger Brother being at *Constantinople* when this Emperour died, would have usurped the Empire, although *Constantine* was his elder Brother. And it is very probable, that unless the *Stampoldanians* had withstood his endeavours and Forces, he had very easily inthroned himself, taking the advantage of his Brother *Constantine*'s being so deeply ingaged at that time against the *Turks*; and that no consideration whatsoever was able to reclaim him from pursuing of them. However, as I was a telling of you, the Inhabitants of *Constantinople* would not permit him to assume the *Imperial* Dignity, fearing that their City might come to be ruined, in case they had admitted and favoured the younger Brother against him, unto whom of right the Empire did belong. Wherefore it was agreed upon, that *Constantine* should be Emperour, and that *Demetrius* and *Thomas* should equally inherit the Dominions of *Morea* betwixt them. But it had been far better, that either the one of them had possessed it alone, or that both of them had gone without it; by reason that their differences and jars gave an admittance and footing, into so gallant and strong a Countrey, unto the common Enemy of *Christendom*, the *Turks*, who became at length absolute Masters thereof. And as for our *Constantine*, he enjoyed no long repose nor tranquility in his Dominions; for after the death of old *Amurath* (who died in the year of the World, 4511. and in the year of our Lord and Saviour, 1450.) *Mahomet*, the second of that Name, succeeded him (and not *Mahomet* the first, though the first Emperour, as by a mistake it was set down in the Life of *Constantine the Great*) who puzled the Emperour extreamly, and all those who were Subjects unto his Dominions. And that I may not too much inlarge, I shall content my self to recount unto you, how he besieged *Constantinople* in the Moneth of *February*, in the year of our Lord, 1453. and continued the said Siege untill the 28 day of the Moneth of *May*, and gained the place on the fifty fourth day after he had besieged it; causing all the *Grecian* Nobility (who were in the place) to be put to death; and likewise among the rest, the Emperor *Constantine* himself: who for a long while before had both required, summoned, and conjured the Christian Princes to lend him relief, but they could not attend the same. For the fatality of those times had imbroyled all *Christendom* in Wars amongst themselves: the Emperour against the *Swisses*, the *Hungarians*, and *Moravians*; the *French* King against the King of *England*; *Italy* was full of Leagues, Confederacies, Factions, and Partialities against each other. However, the *Pope*, the *Venetians*, and *Alphonso* King of *Naples*, did promise to send thirty Galleys to his relief; and indeed the *Venetians* did send thither *James Lauré*, with a gallant equipage; but he came too late; for the *Turk* had already mastered the place, not without a great deal of resistance, which was made by the besieged, as aforesaid, for the space of fifty and four days. And really the *Turk* did lose many thousands of men before it: and the same day when he gained the City, the Emperour *Constantine* did not onely content himself to incourage his men to withstand so furious a monster: but himself being armed, *de cap-a-pe*, from head to toe, and being seconded but by a handfull of men onely, did for the space of five hours most gloriously withstand all the *Turkish* Forces. But finally seeing himself abandoned by the greatest part of his men, and having but two persons onely who stood by him, and stuck unto him, (*viz. Theophilus Paleologus*, of the Stock and Imperial Race, and a *Slavonian* Slave, though most illustrious and noble in his gallant Actions) was constrained to retreat; and indeavoring to save himself amidst the multitude, he was either pressed to death, or (as others will have it) trodden under foot, and stifled. And thus the last *Christian Emperour* of *Constantinople* most miserably ended his days, after he had reigned three years and three moneths. The Town being taken, you may imagine the cruelties which *Mahomet* did there exercise; however he could not choose but reverence the dead body of our *Constantine*, which (as three very ancient *Mameldus*'s of *Ægypt* did tell me) he caused to be sought for throughout the City, and having found it, he took him by the hands and head, and bedewed them with so many tears which flowed from his eyes, as that the standers by could not refrain themselves from weeping: and afterwards caused him to be enterred in his Sepulchre; but I could never learn where it was; and this reason thereof was given me by certain *Mahometans*: that *Mahomet* would have but four persons know where he was buried; apprehending, lest those Souldiers, who being numberless, and had been wounded and maimed by that valiant Emperours own hand, through rage should pull him out of his grave again. And this was the cause, why after his death his head was carried on the top of a Lance, by way of derision, through the whole City; as also the Image of our Saviour and Redeemer was dragged through the dirt in the Streets, with the greatest indignity that possibly could be; having this Inscription affixed upon it, *This is the Christians God.*

Finally, I cannot choose but wonder why some have accustomed themselves to assure the World, that

The pernicious effect of it.

Differences betwixt *Emanuels* Sons.

Constantine sirnamed *Draco*; or *Dragon*.

Constantine Emperour of *Greece*.

Demetrius and *Thomas*'s Sons make entrance for the *Turks* into *Morea*.

Mahomet the second besieageth and taketh *Constantinople*.

All *Christendome* engaged in Wars at the time of the siege of *Constantinople*.

The *Venetian* relief came too late.

Constantines valiant defence of *Constantinople*.

Constantines death.

Mahomets pretended reverence to *Constantines* dead body.

Indignities offered to *Constantines* head, and our Saviours Image.

that this *Constantine* was the *seventh* of that Name, when as by the List of the *Grecian Emperours*, we shall find that he was the *tenth*; which for your better satisfaction I shall here insert, *viz.*

The end of the Life of Constantine Paleologus.

A Catalogue of the *Grecian Emperours*.

THe first was *Constantine* sirnamed *the Great*; of whom we have formerly spoken.

The second was *Constantine* the great's Son, of the same Name.

The third *Constantine*, was *Constantine* the Son of *Heraclius*.

The fourth was *Constantine* sirnamed *Pogonatus*, that is to say, *with the great beard*; who reigned seventeen years.

The fifth was the Son of *Leo Isaurius*, a wicked and depraved person, and who was no better then his Father.

The sixth is that *Constantine*, for whom *Irenea* his Mother indeavoured to procure in marriage a Daughter of *Francis*, being the Son of *Leo* the fourth, who was chosen Emperour in the year of the Worlds Creation, 4744. and after our Saviours birth, 782. who was married unto *Mary* the King of *Armenia's* Daughter; and not to *Charles the Great's* Daughter, as some do suppose.

The seventh was Son unto the Emperor *Leo*, sirnamed the *Philosopher*; who at the beginning of his Reign was molested and opposed by *Constantine Spartanus*, the Son of *Andronicus*, that valiant Captain, who approaching to kill the young *Constantine*, knocked his brains out against a Wall, and falling off from his Horse, his head was immediately stricken off in the same place. Which had been foretold him by *Leo* the *Philosopher*. And though this *Constantine* was molested and disquieted in his Reign, yet I see no reason therefore (as some would have it) to leave him out of the Catalogue of the said Emperors.

The eighth succeeded *Basilius Porphyrogenitus*, a man abounding in all luxury, and unlawfull pleasures; whose Son-in-law was *Romanus Argiropolus*, the third of that Name.

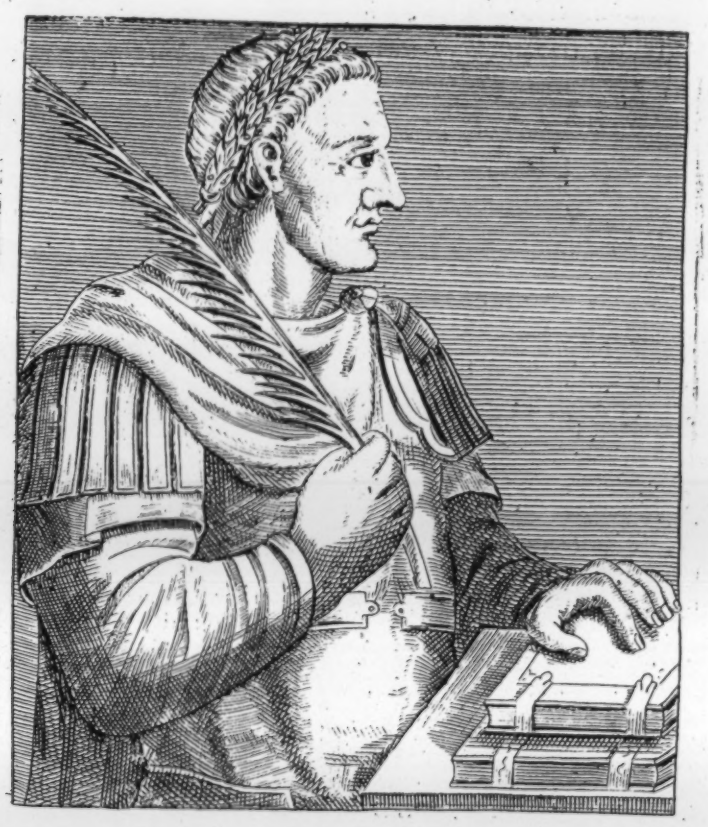
The ninth was that *Monomachus Constantine*, who was so besotted with *Scelerena* his *Concubine*, as that he became her Slave; however he esteemed and cherished learned men; and he was called the *Gladiator*, or *Great Swordman*.

The tenth was that devout and religious Duke, who was more given to his Prayers, than to weild a Sword; so likewise did he heartily detest War. He was taxed of being over-covetous; he died being threescore years of age, having reigned seven years and six moneths; leaving the Empire to his Wife *Eudoxia*, upon her Oath never to marry, lest his three Sons, *Michael*, *Andronicus*, and *Constantine*, should have been frustrated of the Empire.

The eleventh, is this *Constantine* (though but the tenth of that Name) whose History we have even now epitomized, &c.

THE

THE LIFE OF
CÆSAR FLAVIUS JUSTINIANUS.
the Emperor.



Ann. Mund. 4496. *Post. Christ.* 529.

Aristotle in his Politicks, and many other Philosophers, who imployed themselves to prescribe means for Civil Government, have very carefully debated the matter concerning Monarchy, and how it may be maintained. Some have Hieroglyphically represented Kingly Government by the Portraiture of a flaming Sword, thereby giving to understand, that the principal end for which it must be used, is to drive forth the wicked. Others would have Kings contemplative, and thought none fit for to bear rule, but such as were Philosophers. Others joyned the sword and Philosophy together, but they have discoursed so rawly on it for the most part, that they seem rather to have set forth their writings to sharpen the Readers appetite, then to satisfie it. The reason may be (as I think) because they had not the Crown on their own heads, and therefore they reasoned so slightly of it. But now I represent unto you one who hath not only set forth in writing, wherein the conservation of principality consists; but he did effectually perform that by Governing, which he wisely prescribed. This we shall demonstrate, after that we have in passing along, cleared that which concerns his descent, his life and manners, as also the degrees by which he was unexpectedly raised up to the head of the Empire. He was in a very mean condition in so much that Historians report that *Justin* the first, his Uncle took him from the field; others that he was a poor Shepherd, and made him his Foot-boy. After that by little and little he made him ascend to honours, and raised him so high, that he adopted him for his Son, and then took him to be his companion in the Empire; whereof, four moneths after, he was made the sole Commander, by the consent of the Senate and the People. Here it were very fit to confute the opinion of some, who thought that *Justinianus* was the Bastard Son of *Justin*, because in some passages of his institutions, he is called his Father. But since we have before noted that he was his adopted Son, we need say no more. As for the names which were appropriated to him, the Title of *Cæsar* was, as the name of *Ptolomy* to the Kings of *Egypt*, to shew that he was the successor of the great and invincible *Cæsar*, who was the first Emperor. So in like manner he was called by the name of *Flavius*, because he proceeded from that family. The other Titles which men commonly gave him, were only marks and remembrances of the people he conquered. Let us now see what exercises this no less wise then valiant, Emperor thought good and convenient to be possessed by a person that was to command; which he hath at the beginning of his institutions, expressed very

The first estate of *Justinianus*.

Justinian the adopted Son of *Justin* and not his bastard.

Justinianus Cæsar Flavius.

Laws and Arms necessary Princes.

very pertinently. *It is not fit* (saith he) *that the Imperial Majesty should only be adorned with Arms, but it must be armed also with Laws, to the end that the times of peace and war may be well ruled and governed; And that the Prince of the* Romans, *may not be onely victorious in battle against his enemies, but also by lawful means, may drive away offences of calumniators and evil doers, and that he make himself as careful, and as great a Lover of Justice, as he is a magnificent conquerour after he hath subdued his enemies.* This is a brave speech, and we need not doubt but that *Plato* and *Aristotle* would have said something very like it; but had it been to have been undertaken by them (perhaps) they would have said, is it possible? and could not have confirmed by their example what they had very well approved in their writings. *Justinianus* hath shewed himself to be none of those great boasters, that can say much, but cannot do what they undertake to teach others. When he was inaugurated and set in the Imperial Throne, he mustred a very potent Army, of which he made Captain *Mor..d*, the chief Commander, who with his Son, behaved himself with such courage, that he lost his life there, and brought under the power of his Master, *Dalmatia* and *Salanum*. After that he sent *John*, a most valiant Captain into *Africk*, to free it from the incursions of the *Moors*, and to bring it under the obedience of the *Roman* Emperor, which he accomplished. Lastly he dispatcht *Belizarius* against the *Persians*, which he overcome in a very short space, and triumphed to the Emperours content, who acknowledging the prowess and good success that this valiant Commander was accomplished with, sent him back against other Nations which rebelled against the *Roman* Empire, which he so forcibly quelled, that according to some Writers, he was therefore sirnamed, *Almanicus*, *Gothicus*, *Francicus*, *Germanicus*, *Alamius*, *Wandalicus*, *Africanus*, for that he subdued the *Almans*, *Goths*, *French*, and other Nations; Titles which *Justinianus* himself especially affected; which was the cause according to the opinion of some discreet men, that made *Belisarius* fall into disgrace with *Justinianus*, who suspected him of ambition, and that he aspired to the Empire. Others hold that the *Goths* would have chosen *Belisarius* for their King, after that he had captivated *Vitiges*; and although that *Belisarius* had refused it, as *Procopius* witnesseth, yet *Justinianus* began to fall at odds with the Prowess and fidelity of so warlike a Captain, and in place of requital caused his eyes to be put out. But this I cannot believe, since that *Hymonius* the Monk writes, that *Justinianus* was driven out of the Empire by *Florian*, and that he was not restored but by the help of *Belisarius*, who being called back by *Justinianus*, laid hold suddenly on this occasion to return into favour, and with a great Army of his followers he marched toward *Florian*, compassed in with villains, all enemies to *Belisarius*, which he cut in pieces, and chopt off the head of the new Tyrant. But methinks that *Aymon* the Monk hath falsified the truth very much, when he saith, that *Belisarius* a private man, and being cast out of his command, did ordinarily maintain twelve thousand men to follow him; as also where he seeks occasion to speak of the credit and authority *Belisarius* had with the Emperor *Justinianus*; he saith, that those two persons during the life of *Justin*, made a mutual promise, that he that should be most advanced, should be his companion, with his means, power and dignity; and from thence he would infer, that *Belisarius* was made General of the Army, as the second person in the Empire; and as one who pretended right unto it. If that were so, how comes it, that when he was made Emperor, he sent not *Belisarius* at first into *Dalmatia* and *Africa*, but committed the expeditions to *Mondus* and *John*? And farther, it is not credible, that *Justinianus*, who saw the Empire could not fail to descend to him, would make a bargain with *Belisarius*, whom he could outstrip when he pleased.

Justinianus his warlike actions.

The cause of *Justinianus* indignation against *Belisarius*.

Justinianus did not cause *Belisarius* his eyes to be put out.

The tales of *Aymon* the Monk.

There is even as much shew of truth in that which the same Author alledgeth, that *Justinianus* and *Belisarius* going both to one Stew, they saw two beautiful harlots, *Amazonians*, Sisters, which they brought into their Palace, and that *Justinianus* took for his wife her that was called *Antoine*, and *Belisarius* took the other, whose name was *Antonine*: forasmuch as he is the only writer of this matter, and besides that, he hath intermingled so many fooleries with his History, that at first sight a man may perceive the cheating he hath used. And that which further makes him to be mistrusted, is, that he makes no mention of any other but this *Antonine*, and did quit *Theodora* his lawfull wife, of whom he makes mention so oft in his *Reports*. But let us leave this digression. *Justinianus* continued with great eagerness to immortalize his name by many Heroick and warlike exploits: therefore (as *Pomponius Lætus* and others write) *Belisarius* was sent back into *Greece* (without being devested of his Patrician dignity, or having any act of inhumanity done unto him, wherewith *Justinianus* is charged) to prepare himself to wage War with the *Parthians*. In his stead he sent into *Italy*, *Germanius* the Senator (who died of a disease by the way) and *Narsetes* the Eunuch, who by the relief of the Lombard defeated *Totilus* and *Thoias*, the Kings of the *Goths*. Here, before I pass to the other point propounded by *Justinianus*, concerning the duty of Princes and Lords, I am constrained to make a stop to search out the occasion why this Emperor took upon him to be sirnamed *Francicus*, because most men are of opinion that the *Romans* never conquered the *French*. As for the *Gauls*, no man can deny but that they were made subject to the *Roman* power, as also some part of the *French*, but to grant that the *Franks* (who passed over *Rhein*, and seised on one part of the *Gauls*, which therefore was called *France*) were ever subjects to the *Romans*, were voluntarily to contradict the truth of Histories; Yet we may not understand the name *Francicus*, which *Justinianus* attributed to himself, to have been any otherwise then by reason of these things, and to insert here all that men have devised to this purpose, is not my intention, holding it but for a mockery to the *French*, that *Justinianus* usurped this title, not that he ever vanquished or overcame them, but in respect of their great rashness. Forasmuch as if *Theodebert* had followed his fortune well, after he had chased out of *Italy*, both

Justinianus had two wives, one legitimate, the other supposiciious.

The occasion of *Belisarius* his retreat into *Greece*.

The *Romans* reigned over the *Gauls*, but not over the *French* Nation.

Why *Justinianus* was called *Francicus*.

both the *Goths* and the Captains of *Justinianus*, he had notably shaken this Emperor, who hearing of the retreat that *Theodobert* made into *France*, said, that for fear of his Forces (being able no longer to make it good in *Italy*) he was forced to fly into *France*, and from thence he took the sirname *Francicus*, as if he had conquered the *French*; whereupon *Theodobert* was so angry, that if death had not prevented the effect of his designs, he was resolved to march into *Thracia* with a strong and powerfull Army. And it may be, for this occasion, *Aymon* the Monk amongst the dignities of *Justinian*, would not set down this, judging this too light a cause to consent unto it. However it be, this Emperor by infinite acts of valour enlarged the bounds of the *Roman* Empire, the wings whereof were before that time so near clipt and paired, that had it not faln upon *Justinianus*, who by his direction knew so well how to raise the flight of the Eagle, as he prevented *Theodobert* from making a greater desolation by his incursion then he did. But if men are obliged to esteem and to honour *Justinianus*, because he enlarged the bounds, the lands and Seigniories of the *Roman* world, how much more ought he to be valued for the incomparable care that he took to establish Justice, which is the true and principal foundation to keep Commonwealths in their integrity. And for this end, he composed and compiled of infinite particulars, that Divine and admirable Body of the Law, wherein are contained all the rules to live well and honestly, without the wronging of others, rendring to every man that which of right belongs unto him. Men make great account of that Collection which *Aristotle* made out of almost an inestimable number of Books, which *Alexander* the Great had heaped together, and indeed such a diligence cannot be sufficiently esteemed. But if we compare the labour of *Aristotle*, with that which *Justinian* undertook, and which he well discharged: we shall find that there is very much more to say for the one then the other, if we do but consider the prudence which he ought to have, to know how to distinguish the Times, the Persons, places, and other circumstances, (worthy to be observed in him) who being in a great Ocean of affairs, yet knew so well and with so much circumspection to guide things to their proper end, as that a man shall not onely find matter to content himself in the excellent resolutions which he gave upon divers and opposite cases, but also to admire his incredible acuteness of understanding, that he should be able to know with so great dexterity, how to dispose, ordain and accommodate the secrets of the knowledge of the Law, that those who were less able might have a tast of that sweet and delicate liquor; and such as were most able or understanding might find enough continually to better themselves thereby. But that which makes the body of the Law wonderful, is, that though it is composed of many pieces, by divers Authors, and at several times; yet it is impossible to find out in it any Antinomies or contradictions of one Law against another; though some, very unadvisedly, have endeavoured by reason of some diversities, to have introduced contrarieties. But these have been so well reconciled by the Doctors of the Law, that if any man should attempt to forge any such now, he would sooner shew his own irrationality and inhumanity, then any contradiction or disagreement in the Law. And for to represent more evidently to all men, the great care and pains this good Prince took to re-establish the luster that is due to the divine knowledge of the Laws; I will here make an abridgement of the method which he observed to make up a body of the Law, such a one as that is which he hath left to posterity. Before he entred too far upon the brables and controversies, as the fashion was in former times, which have been plentifully handled, he published the old and ancient book of the Law, wherein were many ordinances and constitutions, taken from the Law books of *Theodosius*, *Gregorius* and *Hermogenes*; so that the said book served in a manner for Imperial constitutions. And because they could not be rule to the parties upon the differences, particulars, controversies and debates that happened every day: this good Emperor, who had a desire to prevent all fraud, appointed *Pribanianus*, *Parotheus* and *Theophilus*, three persons of rare knowledge, to take all the books of the ancient Lawyers, and to collect from them, whatsoever they thought to be necessary and expedient, as well for the ornament of such a Science, as for the abreviating of so many suits, and of the loathsome prolixities which were caused by the multitude of replies by so many Lawyers. In this work, these three Persons carried themselves with so much dexterity of understanding, who as that although they left some points of the Law more obscurely then they needed; yet they have deserved an everlasting commendation, having left no one contradiction in the Law, which they have not pulled out by the roots. This collection of consultations and answers of Lawyers, was called by the name of *Pandects*, or *Digests*. The order of these books is disposed with so much understanding, as that of fifty books wherein they are divided, there is not one but hath its particular order, distinguished according to the particulars which are most methodically set down at the beginning of the work. The third book is attributed to *Justinian* himself, who found such a relish in it, as that he ordered the said book should be placed at the entrance and beginning of the study of the Law. He that would discourse at large of the admirable singularity which is in the said books, he would make the life of this Emperor swell too great, who divided this abrigdement of Law into five books, wherein he hath so familiarly represented that which ought to be held, as concerning the essential and fundamental parts of the Law, as that there is no man so foolish and sottish, who having read, seen, or taken notice of these Institutes, as can be ignorant, what one ought to judge both of persons, things, and Actions, which are the three objects of the Law. But forasmuch as the disturbances of the Wars had smucht the clearness of the first book, which was garnished in all parts, as *Justinian* had intended it, he therefore took that away, and in the place of it made a new Volume to be compiled and compleated, contained in twelve Books; he abrogated the constitutions of former Emperors, and the opinions of other Lawyers, which, as it were, he framed anew, and quite altered the Method of it from the

Precepts of Justice.

The rarity and excellency of the body of the Law.

No contradiction in the Law.

The ancient Law-book.

The Digests or Pandects.

Imperial Institutions.

the former Digests were *Justinians* penning, giving us thereby a quite new Pourtraicture of the Law: wherein he doth so particularly speak of the Divine Law, that I wonder at the impudence of those who durst charge this Emperor with infidelity. Certainly such persons either never perused his works, or else they were so prepossest with an ill opinion of him, as that they would not reap any sweetness from so flagrant a work, but would needs censure his judgement which was setled and founded upon reason. Something I would have added as to the Method which he observed in all his books, had not the writings, observations, commentaries, and insertions of *Azan*, *Alciat*, *Cuias*, and other excellent Doctors of the Law, sufficiently enlarged on the easiness, composition, and elegancy of them. And should I let *Justinians* book of *New matter* pass unmentioned, I should not onely wrong this Emperor, but also disgrace and dismember his book of the Law. They are by some called *Authentick*, for the force and Vertue which they attributed unto those constitutions which are therein propounded; and as it was the last, so must it needs have born more weight and authority then the former; some repining at the honour of *Justinian*, did alledge, that whatsoever men attributed unto him, either in relation to his warlick Atchievements, or to his civil government, appertained to *Mondanus Narsetes*, and *Belisarius*, as also to *Tribonianus*, *Parotheus* and *Theophilus*, in so much that should we acquiesce to their allegations we might even make *Justinianus* to be a meer Idol, by imputing unto him the labours of other men. This answer might seem to silence them; that we do account those things done by our selves, which other men do by our warrant: and though a General be not always in the midst of the fight, yet the good or bad success of the battle depends upon him; and I will make it appear by unquestionable testimonies, that *Justinianus* was neither a negligent nor ignorant person, as *Suidas* unadvisedly and impudently writes of him; for proof whereof I shall onely produce that rare and excellent book, which this Emperor made concerning the Incarnation of our Saviour, however I would not diminish the praises which *Tribonianus* and the rest of his assistants deserve, for their endeavours in the Illustrating of the Law: so likewise must I needs confess, that *Justinian* was at one time ill informed concerning the truth of the *Gospel*: and that by two different relapses, he most miserably did prostitute himself to the errors of *Eutichus*; and finally that he was not a little distracted and discomposed in his mind towards the end of his days. But that we should therefore bereave him of the honour and glory which he gained in his well exercising his *Imperial Government*, would be but a meer abusing of our selves. And had he done nothing but enriched the *Codex* and the *New matter*, with constitutions and ordinances touching godliness, and sacred things, he might at least have deserved some excuse for his not being sufficiently setled, and assured of those things which men ought to hold for the truth of the Christian Faith. He speaks of the *Trinity*, *the Catholick Faith*, *Baptism*, *Churches*, and *Divine matters* with so much sincerity, as that no man can deny but that he speaketh very Christianly of the Catholick Faith. And if there be a farther necessity to assemble the divers sayings and writings of this Emperor, we shall find, that he doth attribute as great an authority unto the four Councils, which were held at *Nice*, *Constantinople*, *Ephesus* and *Chalcedon*, as any Christian Prince could. There is none can say, but that he was much against Hereticks. The ordinances which he caused to be published on this occasion will confirm it. And particularly his decree whereby he ordained that *Severus* and his adherents should be degraded and excommunicated; nor doth my discourse tend to justifie *Justinian* in all things, by reason of the defection which he made from *Christianity* to *Eutichianisme*. But to let men understand, that those generous exploits which *Justinian* did, aswell in subduing the Enemies of the People of *Rome*, as in causing the body of the Law to be compiled in so melodious an harmony as he did, ought not to be wrested from him, nor to be accounted of as mean things; or at least the *Piety* wherewith he embraced the *Christian Faith*, and will give a more assured testimony of it; and might well excuse and lessen the failings and slips, which he afterwards through frailty committed.

Justinians new matter.

Justinian was neither a coward nor an ignorant person.

A desire for Kings and their Counsel.

The end of Cæsar Flavius Justinianus *Life.*

THE

THE LIFE OF

ARISTOTLE the *Stagiritian* Philoſopher.

Ann. Mund. 3600. *Ant. Chriſt.* 404.

MAny famous and excellent perſons have mainly buſied themſelves to find out, whether the Eſtimation and Repute which men had of *Ariſtotle*, was becauſe of his Magnanimous and Heroick Proweſſes, or rather for the ineſtimable Excellence and Rarity of the Knowledge wherewith he was endued. I will not loſe any time to relate in particular, what he may have done as to Feats of Arms, though I account that the higheſt, and moſt admirable Victories obtained by *Alexander*, did chiefly proceed from the Counſel and grave advice which he received from *Ariſtotle*; ſince the account I am now upon, requires not that one ſhould make the hideous flaſhes of Alarms and warlike furies to ſound here: and alſo ſeeing the Writings which he left to Poſterity (though they be as it were but dumb *Heralds*) do cauſe the Praiſe and Renown of this incomparable *Philoſopher*, ſufficiently to ſhine through the whole World. Such as gaze at the vain glory and vanities of this world, and eſteem nothing but that which makes a great noiſe, will admire that I proffer our Stagirites Books and Writings to ſpeak his praiſe, being they are dumb Orators, which cannot make any noiſe at all, nor have they any Original or articulate ſound. But if they will pleaſe to have ſo much patience as to conſider with me, that a *Lute* or *Timbrel*, or any other Inſtrument of Muſick, ſhould it remain five hundred thouſand years in its caſe, of it ſelf would not make us enjoy its melodious harmony, nor delight our ears, unleſs the skilfull hand of ſome well experienced and able Muſician touch it, and cauſeth it to ſound by ſtriking its ſtrings, whereby it will (as it were) ſpeak and be pleaſing to our hearing, and add to our content beyond expreſſion. So they muſt needs grant (unleſs they be of very ſhallow capacities) that I do not wander from the bounds of reaſon, when I go about to make the worth and eſteem of this our *Ariſtotle* to reſound, not upon a *Lute*, but by thoſe Books which he publiſhed. The inequality of which compariſon lieth only in this, that though an Inſtrument of Muſick in it ſelf be excellent in all reſpects, yet if it chance to light into the hands of a mean Fidler, it would not content us ſo well as being plaid on by an *Orpheus*, or ſome other rare Muſician. So that the melody we enjoy, is not ſo much tied to the Inſtrument, as to him that playeth on it. In like manner, the excellence and commendation of *Ariſtotle*, is chiefly annexed to the Worth and Learning which is contained in his Writings, and not in regard of the little, which I am able to ſpecifie concerning them. If any man deſire more accutely to proceed upon this Compariſon, he ſhall farther find, that one might in a manner maintain ſome equality therein. Let him onely ſuppoſe the Books to be inſtead of Inſtruments, and that *Ariſtotle* is the Muſician that plays upon them. Since therefore we muſt evidence this Perſons Excellence by his Books which he left to Poſterity:

The praiſe of *Ariſtotle* rehearſed by dumb *Heralds*,

Aristotle ambitious.

Aristotles books called *Acromaticks*, or *Epopticks*.

Rhetorick to *Theodoret*.

Books attributed to *Aristotle*

Aristotles Master.

Aristotles book concerning Poetry.

Aristotles Philosophy.

Aristotles Metaphysicks.

Aristotles Organ of Logick.

Aristotle surpassed all the other Philosophers.

so likewise will I here give you a Catalogue of the Books which he wrote, that every one may understand there was no Science, whereof he hath not onely given us a taste, but hath proved himself to have excelled in them all. Whereunto possibly he was moved by an ambitious desire of vain glory, seeing he was supported by so powerfull and dreadfull a Monarch as *Alexander the Great* was. Nor can he be innocent of this imputation, though many *Peripateticks* make a noise purposely to palliate and smother such a kind of deformity, which for the most part is a blemish incident to all such noble Spirits. Otherwise we must deny *Aristotle* and other *Peripateticks*, those Books which are called *Acromaticks*, *Epopticks*, or *Speculations*, which a man must have heard from *Aristotle*'s own mouth to have understood them; since it is well known that they were penned in such a manner, and for such an end, as that the common People should understand nothing by them. Which is very plain and evident by the Letter which *Alexander* wrote unto him, being passed into *Asia*, and hearing that *Aristotle* had published some Books, he did chide him. But, if to preserve *Aristotle*'s Honour any one shall reply, that it is not reasonable all things should be communicated so as to be easily understood, because of the contempt they would quickly fall under, nor is it possible they should be so published. Moreover I shall recite the trick he put upon his Scholar *Theodoret*, whom he had desired to put forth his Books of *Rhetorick*, which *Theodoret* accordingly did; and they were so well approved of by *Alexander*, as that *Aristotle* grew envious that *Theodoret* should have the Name to have been the Author of such a Work; wherefore he could not contain, but sought a revenge, complaining that his Scholar had done him wrong, by publishing the said Books, and not setting his Masters Name to them. Upon this account it may be, several Books were ascribed to him which he never wrote; and which he had willingly acknowledged, had he perceived that there had been something in them, which might have quenched the thirst of his ambition. The Catalogue of them I would have here registred, did I not fear to make this Philosophers Life swell with such Works which he himself would not own; besides that we want not other Birds feathers to set forth his Praises. Nor need we to borrow the renown of *Socrates* or *Plato*, who doubtless did excell in admirable Knowledge; but chiefly *Plato*, whose Scholar *Aristotle* was for about twenty years. Though in many things he forsook their opinions, and surpassed them in all knowledge. As to Poetry, he left such clear and copious instructions, that there is no man, but upon just occasion, will grant that he was excellently skilled in it. Some I know do think that this piece was no part of his workmanship, by reason of its familiar stile, and for some other particulars, all which cannot hinder us from believing that *Aristotle* was the true Author of it, because it is inserted in the number of those books which our Philosopher made: to be published to the generality, and to be understood without a Teacher, for which cause, he called them vulgar and popular. The rest of *Aristotle*'s Books must be referr'd to his *Philosophy*, which he divided into two parts, namely, *speculative* and *practical*, which is the most beneficial and reasonablest division that can possibly be made. Because it is grounded, as well upon the end of *Philosophy*, which is to make us conformable unto God by *contemplation* and *action*, as also concerning the double faculty of our souls, which is not onely intention for *knowledge*, but also to desire and long after. And according to this division, that which remains of *Aristotle*'s books, are so fitted to the several parts of *Philosophy*, that at this day, without travelling to *Athens*, though it be a vast time since this *Peripatetick* Princes death, we may communicate with him at *Lyxum*, as to all those things which are requisite in *Philosophy*; and to that part of *contemplative Philosophy*, he hath left us those beautiful and divine books of his *Metaphysicks*; in which he hath so dexterously plaid the Philosopher by a kind of a *Traditional Method* (although so hard occult or abstruse) as that the ablest *Scholastick* Divines of our age, have been sufficiently troubled, to comprehend the method of them. Nor am I of their opinion, who alledge, that the Tracts which he hath framed in his *Logical Organ*, ought to be referred to the said *contemplative part*. For though I would not reject their opinion, who held that the true subject of *Logick*, was that which many call, *ens rationis*; yet I believe that *Aristotle* never intended that work, save as a guide to a greater knowledge of the parts of *Philosophy*, whereunto the most excellent men of our days had respect, when they called it the hand and instrument of *Philosophy*; and under the banner of this *contemplative Philosophy*, we must also ranke *natural Philosophy*, wherein *Aristotle* was so superlative, as that, whether we compare and match him with other men, or whether we consider by what Art and Industry; he hath proportioned that which he hath left to us thereon, we cannot possibly content our selves with the admiration of the rare knowledge of this personage. And, first of all, doubtless he surpassed all the excellent *Naturalists* that ever were before him, insomuch, that from the time of *Thales*, *Milesias* (who men say were the first Physitians) of *Anaximander*, and *Anaximenes*, who a little after the Flood, awakened the *Grecian* spirits to seek out the cause of natural things: from that very time, I say, men could but very obscurely discover any of the causes, except the *material cause*; so that the *former*, the *efficient*, and *final causes* were altogether unknown. As for the *Pythagorians*, they indeed augmented Philosophy, not a little, but yet that which they wrote, was so stuffed with riddles and ambiguities, figured under their *Numbers*, as that it was impossible to extract any knowledge at all from thence. *Plato* also and *Anaxagoras*, who lived afterwards in the fourth age of the *Philosophers*, did very much clear the *Pythagorians* mists, and observed something concerning the four causes of *naturall things*, but that was so imperfectly done, that had not *Aristotle* last of all set his hand to the work, that part of Philosophy would at present have been lost, as to the knowledge of the *causes*, the *beginnings*, and *accidents* of things in Nature. And herein he surpassed *Plato*; for speaking of the *principles* and *beginnings*

ginnings of *natural things*, he diſtinguiſhed *Privation* from the matter, which *Plato* was never able to diſcover. And upon this occaſion he was called *the firſt and principal naturaliſt*. Not that he was the Author of that part of Philoſophy, for it was *Thales*, *Mileſius*, as *Laertius*, and *Juſtin Martyr*, have rightly obſerved; but becauſe he purged it from many errors and riddles, whereby it was wholly disfigured. And becauſe he more clearly diſcovered the admirable ſecrets of nature, with ſo much order and diſtinction, as that he ſeems to have been backward in nothing which the wit of man could diſcover, eiiher for the general declarations of the *beginnings*, *cauſes*, and proprieties of natural things, or alſo for the particular ſearch which he made, as well of the *nature*, *quality* and *affections* of the Elements, and their ſecondary cauſes, in relation to that which concerns and appertains unto the compoſure of mans body, ſo that whether a man would ſpeak univerſally of the beginnings and common proprieties of natural things, as well inwardly as outwardly; or whether he would particularly diſcourſe the natural and accidental *compoſure*, *quality*, and *diſpoſition* of every *ſimple*, *compound* or mixt body, he ſhall find enough wherewithall to content himſelf in thoſe books which were punctually penned by this *Philoſopher*, and by him dedicated to *natural Philoſophy*. In which, though we meet with ſome difficulty, by reaſon of the profound ſublimity which he uſeth; yet there is ſufficient to ſatisfie our curioſity and meditations. Seeing he had ſo well examined *the Nature*, *Properties*, and *Differences* of the *Elements*, as alſo of the *Bodies* which live in them, that it doth ſeem impoſſible a man ſhould covet to know more then what he hath written. He was ſo fixed upon *Nature*, that he could not penetrate any farther, but ſtopped there. Whence proceeded that groſs and abſurd opinion which he held of the *worlds eternity*, and of the *Souls mortality*; which error cannot be attributed to any thing in him, ſave a too great deſire to bound all his imaginations by the frailty of *natural ſenſe*, or rather to an over great preſumption in him, to prefer *Nature* before *mans Reaſon*: and that which makes me believe ſo, is, becauſe that *Clearchus*, *Ariſtotle*'s Scholar writes, he knew a Jew, who was not only very eloquent, but had alſo a very good judgement, with whom becauſe he oftentimes kept company, it was very probable *Ariſtotle* might have learned ſomething of him concerning the *immortality of the Soul*, and the *creation of the world*. But that by reaſon of his great wilfullneſs and obſtinacy, he would not forgo his own natural conceptions, though *Plato*, *Pythagoras*, and other Philoſophers, would rather chuſe to renownce their old opinions, to furniſh themſelves with ſuch new ones as they found in the books of *Moſes* and the other Prophets, then to proceed in their obſtinacy, and always remain at a loſs in the dark rolls of nature; at which ſtumbling, ſome have taken occaſion to queſtion *Ariſtotle* on the other points of his *Philoſophy*, endeavouring to eternize their own names, juſt as he did who to make the world ſpeak of his actions, ſet fire on the Temple of *Diana* at *Epheſus*. But ſuch writers thinking to immortalize their names, by cenſuring ſo rare and excellent a perſon, have indeed given men ſubject to ſpeak of them, in the Aſſemblies of the learned and wiſe *Philoſophers*, but it is in the ſame ſence as Pilate was ſpoken of concerning our Lord Jeſus Chriſt ſufferings. This may ſuffice as to the firſt part of his *Philoſophy*, wherein he hath ſhewed himſelf to have been of a profound and excelling underſtanding, he hath not at all degenerated from it in his practicall Philoſophy, in which as it ſeems, he was better verſt then in his contemplative part, in regard of his relations to *Alexander*, whom he was not onely to entertain with contemplative *Philoſophy*, but alſo to inſtruct in thoſe qualities and knowledges which were requiſite to govern and to adminiſter a Kingdom by. Nor can there be any better rules preſcribed then thoſe which he provided on that ſubject. Into which ſhould a man penetrate, and dive into thoſe ſecrets, which he diſcovered whereby to frame our lives to a deſired happineſs; or would a man but fix upon thoſe means which he ordained, whereby to ſettle a well governed Commonwealth, he would reap a great deal of content. For as he acknowledged, that a family conſiſted in many perſons, and a City in many families, ſo he diſputed at firſt, not leſs learnedly, then acutely in his books of *Morals* concerning that which we ought to do, the better to conform our ſelves unto vertue. After which, in his *Oeconomicks* he hath preſcribed the duty between a man and his wife, children to their Parents, and ſervants their Maſters. Finally, he treated at large of the concernments of a Commonwealth in his books of *Politicks*, whence both *Princes*, *Lords*, and *ſubjects* may learn thoſe things which are entirely neceſſary and requiſite for the continuance and preſervation of a Commonwealth, all which hath not been well pondered by ſuch, who nicely go about to tax *Ariſtotle*, as though he had not maturely diſcuſſed thoſe things which were expedient in political adminiſtration, and have endeavoured to enrich their great Volumes with ſuch invectives as they have forged againſt this great *Philoſopher*, deeming that in caſe they were the firſt reprovers of *Ariſtotle*, they might thereby gain the greateſt reputation, could they but make men believe that they had daſhed their empty pates againſt *Ariſtotles* Rock. I pretend not to inveigh againſt any man, but I am aſhamed of ſuch, who attributing to themſelves great matters, cannot contain themſelves within the bounds of their capacity, whereby they would gain far more, then by making themſelves ridiculous to all the world. But to leave this digreſſion, *Ariſtotle* hath crowned our expectations as to Philoſophy, and hath thereby gained ſo great a repute, as deſervedly by the conſent of all the Philoſophers, he hath acquired the name, title, and quality, of the *Prime and chief of the Philoſophers*; which *Philip* of *Macedon* knew full well, otherwiſe it is to be preſumed he would never have given him the charge of his Son *Alexander the Great*; had he not accounted him to be like unto *an Ocean of Sciences*, where his Son might extract whatſoever was fit to adorn and illuſtrate his Majeſty, who was to command others. Such a one *Plato* onely thought worthy of ſuch a degree, when he ſhould be accompanied with wiſdom. *Ariſtotle* behaved himſelf ſo well with *Alexander his Scholar*, as that in favour of his Maſter, he cauſed *Stagira* to be rebuilded (a City of *Macedonia* near mount *Athos*, which

Ariſtotle the firſt naturaliſt.

An extract of the books of *Ariſtotles* Phyſicks.

Ariſtotles errors concerning the creation of the world and immortality of the ſoul.

Raſhneſs of ſome cenſors of *Ariſtotle*.

Ariſtotles Morals Oeconomicks and Politicks.

Reformers of *Ariſtotles* Politicks.

Ariſtotle was Maſter to *Alexander* the Great.

Stagiria a City where *Aristotle* was born, rebuilded and repeopled for his sake.

which some call *Libanera*) where he was born, which before had been ruined, and depopulated by the *Macedonians*; in it he replaced such of the inhabitants as were found fled thence, or such as were reduced to slavery, unto which he appointed their habitations to sojourn in, and a place for their studies. Moreover he let them have a pleasant place near to *Mieza* (a City of *Macedonia*, which is called also *Strymonium*) where at this present you may see very fair seats of stones, which *Aristotle* caused to be made, and covered Allies with Trees to walk in; nor did the restoring of the Countrey, barely recommend the acknowledgement which *Alexander* testified to his Master, but also the restitution which he made for his Countrey by his great learning. Which said restauration in favour of *Aristotle* I intended to have only touched upon, had not some persons impeded our proceeding with two Allegations which may well be reduced to one head. The first is, they celebrate the praise of *Aristotle*, who being sprung from a barbarous place in *Thracia*, became admirable in numberless eminent qualities. To the manner of which Allegation I shall not refuse to assent; For I shall ever grant that there were greater perfections in this *Philosopher*, then they can prove. But as to the second Allegation, I shall never yield, being better instructed of that matter then they can be, for they speak only upon the report of others, but I can alledge it for a truth, having seen it with mine own eyes; however I will forbear to charge them with unadvised rashness, for they are not the first who mistake a white for black. There are excellent *Geographers*, who discoursing of the platform of the world, could not avoid committing of an Error as well as by their confounding of *Thracia*, not only with *Macedonia*, but with *Greece* also; and if either of them had distinctly considered the bounds, limits, and places belonging unto Countries, doubtless they had not run into the present inconvenience. There are diversity of *Mountains* between *Macedonia* and *Thracia*, which do place *Libanera*, so clearly on the *Macedonian* side, as that doubtless the Author of the *Munsters* new moulded Cosmography, would not take the pains to look into the Map; for with the very first glance of his eye, he would have found, that new *Stagira* must needs be seated upon the same height with *Macedonia*, which *Philip* in disdain of the *Olynthians* had wholly ruined, afterwards he caused it to be rebuilded, for the honour of *Aristotle* whom *Alexander* cherished, and so highly esteemed even equally with his Father *Philip*, as himself said, *Because from the one he had received his being, from the other his well being*. But as the affections of great men are of very short durance, so he began to fall in disgrace with his Master, after he had lived with him twenty years in great repute. The cause whereof is somewhat uncertain, yet I find that he withdrew himself from *Athens* after he had flourished there a very long time, because some went about to accuse him of having disesteemed the Gods. And fearing to be put to death, as *Socrates* did, so he rather chose to absent himself, and would not purge himself of the faults which were laid to his charge; he took his way to *Chalus*, the principal City of the Island of *Euboea* scituated by the River *Euripus* (the cause why some men have called it *Euripus*, at present called *Negrepant*) where he ceased not to read *Philosophy*, but it seems his voluntary banishment augmented his enemies malice. And some report for certain that he did cast himself headlong into the River *Euripus* running between the Island of *Beatia* and the *Attick* Island, which the *Italians* now a-days, call *Strecho di Negroponte*; and the reason wherefore its conceived he did cast himself into this River, was a grief which he took, because he could not discover the reasons of the said Rivers flowing and ebbing seven times a day. However in my Cosmography I have noted two other opinions concerning his death, which are very different from this. Be it as it will, all are agreed, that he died at the Age of threescore and thirteen years, in the Island of *Eubæum*, where the Country people shewed me the place of his burial between two Rocks. Near which place the Turks have a Church-yard, which they call *Mapperelye-hyer*, that is, where the dead are buried, where I saw many Turks upon their knees, praying upon the Graves of their Fathers and Mothers, holding their hands to heaven, saying with a loud voice, *Alla, Alla, rameth toula*, that is to say, *O God Almighty, have pity of their souls*. I recovered the Pourtraicture of *Aristotle* by the means of my good Lord *Captain Paulin*, in the year one thousand five hundred fourty four. He was afterwards called *Barron de la Gaurde*, and was afterwards sent Ambassador to *Constantinople* for his Majesty, unto whom *Borborossa Basha* of the *Grand Seignior*, gave a present of certain Medals of Gold, Silver, and Brass, representing the Figures of *Philip King of Macedon*, of *Alexander* his Son, of *Plato* and of *Aristotle*, which were brought unto him by *Turkish* and *Greek* Merchants, who said they had recovered and bought them of certain Countrey people which lived not far from a Stone Bridge which was very ancient, and was faln down by the overflowing and undermining of *Hebrus*, a River between *Philipopolis* and *Adrianopolis*, which takes its source from the Mountain *Rhadopus*, and becomes an arm of the Sea, called the bosome of *Melas*, right over against the Island of *Samothracia*, in one of the Arches of which Bridge, when it was first met withall, there was found (between two wonderfull great stones, being at least five foot in Diameter) about a load of the said Medals, the greatest part whereof were by Merchants carried to *Sultan Solyman*, and to his four *Basha's*, who presented them to several great Lords and Ambassadors which were Christians. I was the willinger to make this small digression to give content unto several ignorant people, who wonder how those Medals should be recovered, which may seem to have been extinguished by Antiquity. And because the excellency of this *Philosopher* hath been elegantly described by a famous Poet of this Age, I thought good to set down the Verses in this place, which he made on this subject, as followeth:

Stagira is in *Macedonia* and not in *Thracia*.

Alexander esteemed of *Aristotle*.

Aristotles voluntary banishment.

Aristotles death diversly related.

Aristotles burial.

Aristotles Pourtraicture by whom it was procured.

Stay Traveller, yet stay not here,
For to go father, dost not fear?

'Tis

'Tis the worlds end, haſt thou not heard
Ariſtotle *lies here inter'd?*
Not whole, nor half, nor the leaſt part,
Of ſo great wonderment of Art.
Call him interpreter o'th' Pole,
Natures corrival, and large ſcrole.
What more I might, or cannot ſay,
Conceive, which I think no man may,
But he, compares him to Gods mind,
Whoſe all to each in every kind,
'Mongſt Gods, he was a man mortal,
'Mongſt men, like God that can do all.

And were there but theſe few verſes to expreſs the praiſe of *Ariſtotle*, yet it would be elegantly enough ſet forth; foraſmuch as by them he hath covertly repreſented unto us the excellency of ſpirit which he perceived in *Ariſtotle*'s Works, who will not have him to have treated onely of natural and earthly, but alſo of heavenly cauſes. And to ſpeak truth, there is no part in any Region of the Air but he hath examined it accurately in his books of *Meteorology*. And as to the deſcription of the Heavens, one would ſuppoſe he had been tranſported thither, he ſpeaks ſo reſolutely of them. Nor muſt I here linger to note, that beſides our *Ariſtotle*, there were ſeven other learned men, that bore the ſame name: the firſt whereof had charge of the Adminiſtration of the Commonwealth of the *Athenians*, who made very brave and elegant Orations. The ſecond was he that wrote on *Homers Iliads*. The third was an Orator of *Sicilie*, a very able man, much reputed in his time. The fourth was a great friend of *Iſchines* the *Socratick*, called *Minthius*. The fifth was a *Cyrenian*, a great and famous Poet. The ſixth is he, of whom *Ariſtoxenes* makes mention in the Life of *Plato*. The ſeventh was a poor and ſilly *Grammarian*. Theſe wrote in divers Ages, and the greateſt part of their books came not to the hands of the *Latins*, but as yet remain in the *Grecian* Libraries.

Seven learned men bearing the Name of *Ariſtotle*.

The end of Ariſtotles *Life.*

THE

THE LIFE OF

HOMER the *Grecian* Poet.

Ann. Mund. 3156. *Ant. Christ.* 811.

PLiny, in the ſecond Book of his Natural Hiſtory, in the ninth Chapter, doth complain, that we do not ſufficiently commemorate the vertues of thoſe excellent Perſonages, who by their Learning and rare Inventions have enriched and beautified the life of man, expreſſing himſelf in this manner, *Aſſuredly we bear but a ſlender affection and good will unto thoſe who by their labour and induſtry have laid open and manifeſted unto us that admirable reſplendency which was manifeſted by* Homer. And I might juſtly be thought to be of the number of thoſe who are here taxed, Should I not have endeavoured to render unto *Homer* the honour which is due unto him, as being the Prince of Poets. Let us therefore not onely obſerve the features and lineaments of his viſage, but alſo conſider moſt exactly the diſpoſition of his Divine Spirit. And that which may augment our curioſity herein, may be the reflecting on this eminent perſonages height of courage, and as *Dion Chriſoſtom* very well obſerves, his hatred of vain glory; by his concealing not onely his parentage and deſpiſing the place of his Nativity, but alſo his own name, whereas other Authors, aſwell in the Frontiſpiece, as throughout their whole works, affect to praiſe and ſet forth their own perſons and qualities. And however *Homer* concealed the ſame, yet I will touch upon his parentage, onely percurſorily, for that I intended chiefly to inſiſt upon his excellent parts. *Ephorus* the *Cumæan* Hiſtorian doth aſſure us, that he was the ſon of a young maiden called *Critheida* or *Critheis*, begotten by a young man called *Mæonus*, who being her Guardian, had got her with child, and put her off in marriage to *Phemio* a Gramarian of *Smyrna*, and a little after his Mother going unto the Bathes near unto the River *Meletus*, ſhe was there brought to bed, and therefore called her childs name *Meleſigenes*; who being in his youth brought up in learning, became ſo great and excellent a Poet, that all the world admired him, by reaſon whereof he was ſent for unto ſeveral famous Cities, where he was allowed a handſom ſubſiſtence to have the overſight of their Schools, having no great means of his own to live by. Now whereas he was overmuch given to his ſtudies and reading, and that he ſpent whole days and nights therein, thereby it chanced that he was taken with a rhume, which falling upon his eyes did blind him; and for this cauſe his name was changed, for inſtead of *Meleſigenes*, he was called *Homer*, which in the *Cumenean* language, doth ſignifie, *a deprivation of ſight, or a blindneſs*. Which accident however did not debar him from the compoſing that moſt excellent and exquiſite piece of Poetry, which at preſent is extant among us, divided into two parts, *viz.* his *Iliads* and his *Odyſſoa*; by the one he related the *Trojan* Wars: and by the other (under the name of *Ulyſſes*) he deſcribes unto us a prudent, ſage, and well adviſed Captain, as the verſes of a Greek

Homers praiſe by *Dion Chriſoſtom.*

Homers origine and parentage.

Homer becomes blind, and thence his name was changed.

Greek Epigram, ſpeaking of his Poems, do expreſs. But leaſt ſome might doubt, or call in queſtion how there could be ſo great a perfection in *Homer*, and how he ſhould be able to compoſe ſuch rare books being blind? I ſhall anſwer, that though the ſight be mans guide, yet ſeveral blind men have been very learned, Nature having ſupplied the defect of their ſight, with a ſuperabundancy of knowledge and wit. And to remove this ſcruple which thoſe ſeem to harbor who do oppoſe themſelves to the effects of Nature; I ſhall here inſert ſeveral examples of blind men, who were very famous; As the great Orator *Appius Claudius*, who was ſo highly eſteemed by *Cicero* and by *Titus Livius*; that although he was blind, yet he was choſen Cenſor at *Rome*, in which dignity he comported and maintained himſelf in ſuch an eſteem, as his ſole Authority hindred the ratification of the Peace which the *Roman Senate* had concluded with King *Pyrrhus*, and *Diodorus* the *Stoick* Philoſopher, who although he was blind, yet he ſtudied in the night time, and played in the day upon the Viol (after the *Pythagorian* manner) and which is more, he publickly did teach *Geometry* which is almoſt a thing incredible, being a Science which can only be practiſed by the eye. *Cajus Auphidius* a great friend and a companion of *Cicero*'s having in his youth been made *Pretor* at *Rome*, being blind, ceaſed not to aſſiſt and give his advice in the Senate; moreover he made a notable Chronicle in writing, which was much eſteemed. *Antipater* the *Cyrenean*, and *Aſclepiedus* the *Critick*, were both blind; however they continued their ſtudies in Philoſophy, and became very learned. *Didimus* the *Alexandrian*, who being deprived of his ſight in his very youth, became an excellent *Dialectician*, had ſtudied all the humane diſciplines, and made a rare Commentary upon the Pſalms. *Democritus* his Act putting out his own eyes to the end that he might be the freer in his contemplations, which aſtoniſhed all men and made him be derided; was (as *Tertullian* a credible Author ſaith) to refrain the diſordinate appetites of the fleſh, cauſed by his laſcivious and wanton looks. Moreover *Ciſcas* the *Bohemian* is worthy to be noted, who being blind was choſen the Chieftain of his party, and ſo well performed his duty as that he obtained ſeveral victories over his enemies. Alſo *Belas* the ſecond King of *Hungary*, whoſe eyes were put out by his Uncle *Coloman* (who uſurped the Crown) being retired into *Greece*, he did ſo well behave himſelf there, as that after *Colomans* death King *Stephen*, *Colomans* Son, ſent for him home, and gave him the Earl of *Socines* daughter to wife, and after the ſaid *Stephens* death, he was choſen King of *Hungary*, notwithſtanding his being blind, and reigned nine years, during which time he waged ſeveral Wars, and chiefly againſt *Brocus*, *Colomans* Baſtard, whom he defeated, and left the Kingdom of *Hungary* peaceably to his children. Finally *John* King of *Bohemia* (who reigned much about the year 1350. was ſo couragious, although he was blind, as to come in perſon to the aid of *Philip* the King of *France* his Kinſman, againſt whom *Edward* King of *England* waged wars, and did engage in the battle, where he was ſlain, together with the Earl of *Flanders*, and ſeveral other *French* Princes. But to return to *Homer*, whoſe Poetry was ſo much eſteemed, as that not onely the *Greeks* did greatly admire it, but alſo the *Barbarians*, as alſo the *Indians*, who did cauſe them to be tranſlated into their languages, and recited them as familiarly and frequently as their own. *Alexander* the Great moſt highly accounted of them, ſaying, that there was no Poet deſerved to be read by a King but *Homer*; he carried his Poems with him into the Wars, and was never at reſt untill they lay under his Pillow, deſiring not to be deprived of *Homers* Muſe neither by day nor by night. Moreover a little rich Coffer having been found amongſt *Darius* his houſhold-ſtuff, and preſented to *Alexander* admiring the beauty and excellency of the workmanſhip of it, he asked, What might be worthy to be incloſed in it? And ſeveral anſwers being returned, he anſwered, That for his part he thought nothing worthy to be contained therein but *Homers Iliads*. And the ſaid *Alexander*, beholding the place where *Achilles* was buried, cryed out, *O moſt happy youth! that had ſo famous a Herald to blaze thy praiſes, for doubtleſs had it not been for him, the ſame Tomb which covers thy body, had alſo interred thy Memory.* Moreover I have been told by ſome very wiſe *Grecians* who lived at *Conſtantinople*, that in their vulgar *Greek* Hiſtories they find; that *Mahomet* the ſecond of that name, after the taking the City *Conſtantinople*, being requeſted by *Scolarius*, a *Greek* Monk of that Partriarchy, who was the Monarchs familiar friend, to preſerve ſeveral ancient famous books which were in the Library of his ſaid Patriarchy, from the fury and pillage of his ſouldiers, who were enraged againſt the Chriſtians by reaſon of the great ſlaughter which they had made of the ſaid Infidels. The Grand Seignior demanded whether *Homers* works were amongſt thoſe books, which he would have preſerved, and being anſwered that ſeveral of *Homers* works which were never come to the knowledge of the *Latins*, had been there kept ſince *Conſtantine* the greats time; *Mahomet* out of a curioſity to ſo great an antiquity, commanded his officers to take a ſtrict charge of them, and to have as great a care of them as of his own perſon; a commendable action in ſuch a Prince. And truly the moſt ſublime knowledge of this our Poet *Homer* was ſuch, as that I may well ſay (as *Strabonius* the famous Hiſtoriographer did before me) That all the beſt learning whatſoever hath for the moſt part been extracted out of his works. For there was not any wiſe man whatſoever, whether he were a Phyſician, Politician, Mathematician, a Divine, or a Lawyer, who hath not grazed and fed upon *Homers Cates*. Some of them having all their life times received their nouriſhment and entertainment with him and from him, and others by making uſe of his writings, having enriched themſelves by his works and labors. The *Orators* by ſucking eloquence from him in their declamations. The *Grammarians* who cannot ſubſiſt without him. The *Poets* who never give over ſtudying and imitating of him. The *Geographers* do admire the perfect knowledge which he had in *Kingdoms* and *Provinces*. And finally from the leaſt Artiſt to the moſt ſublimeſt ſtrain of wit, each of them might be to ſeek, and to learn by his Poems. But that I may not too long dwell upon

Several blind men very famous.

Appius Claudius Romane Cenſor.

Diodorus the Philoſopher.

Antipater and *Aſclepiedus* Philoſophers blind.

Didimus the *Alexandrian* blind.

Ciſcas the *Bohemian* General blind.

Belas King of *Hungary* blind.

John King of *Bohemia* blind.

Homers Poetry famous.

Alexanders high eſteem of *Homer* and his Poems.

Mahomets care of *Homers* works.

The beſt learning extracted out of *Homers* works.

upon the rare qualities and ornaments wherewith this exquisite Poet was endowed, and the profoundness of his doctrine and writings: I shall add that he was not only praised, esteemed, and valued in all *Greece*, but that although the place of his birth be almost unknown, every City in *Greece* doth appropriate it unto themselves, coveting to make him their Citizen, as it appears by some *Greek* Verses which mention the same, *viz.*

The several Cities of *Greece* contest about *Homers* birth.

That seven famous Cities, as *Smyrna*, *Rhodes*, *Colophon*, *Ithacus*, *Pylos*, *Argos* and *Athens*, did contest for his birth. Nor must we believe that which some have written concerning his death, *viz.* That having demanded of certain Fishermen what they had taken, they should have answered thus, *Those which we have taken, we have let go; and those which we have not taken, we carry about us.* Which, by reason he could not understand, and being troubled that he should be over-reached by such illiterated people; It is said he died for grief, but I account it a Fable. The truth is, that having attained to the Age of one hundred and eight years, being overwhelmed with maladies, having lain in a languishing condition for several days together, He died and was buried in the Isle of *Chios*, as the inhabitants of the same Island have assured me, who shewed me his Tomb hard by the Castle of *Valizo*, in the ruines of the Castle of Saint *Elia*, upon which Tomb a long while after some *Greek* Verses, bearing this inscription, were engraven, *viz. In this place the earth doth cover the body of that Divine Homer*, who wrote *the Lives of the Hero's, or Demy-gods.* And being in the Isle of *Samos*, I was there shown a Sepulchre towards the North, which was a very ancient one, two poles in length and in breadth, being sunk very low into the earth and newly discovered, the foundation whereof was Marble, whereupon was written and engraven in old vulgar *Greek* characters, which were so wore out that those which were upon the place could hardly know what to make of it, the interpretation of which words, was, *Under this Sepulchre of Marble doth lie the body of the great* Homer. And as there were several opinions concerning the place of *Homers* birth; so there were as many concerning the times wherein he lived, and the reason is because there were several *Homers*, who lived in several years, which hath caused these doubts. For the first *Homer* was born at *Smyrna*, being a powerfull man, a great Lord, and his Kings Lieutenant or Deputy, who lived about the time of *Troys* being taken. The second *Homer* was fourscore years afterwards, born at *Chios*, being a great Philosopher, verst in the secrets of Nature, and lived much about King *Davids* time, who I do conceive to have been the *Homer* which we have at this present spoken of, and whose Pourtraicture I have hereunto prefixed, and the which I did cause to be drawn after an Antick Meddal, which I did bring with me out of the said Island. There was a third *Homer*, who was born at *Salamina*, but he was never famous save for his wealth; as on the contrary our Poet *Homer* was remarkable for his Poverty, and was not at all known or taken notice of, during the time of his studies, or whilst he penned those rare things (which usually befalls Philosophers) but rather after his death. Moreover I was conducted by some *Greeks* to the village of *Cardamillum* a very solitary place, five leagues from the City, on the left hand towards the Sea coast, where the inhabitants do believe by tradition from Father to Son (which is also consonant to the ancient Histories) that it was the self same place where *Homers* Library was built, and where the said *Greeks* did assure, that Visions and Ghosts, with such like apparitions were usually seen both in the day time and in the night. And as concerning that other *Homer*, who is said to have been born at *Colophon*, he was an excellent Painter, and Sculpter of Images; wherefore those of that City must also yield their claim, as to our *Homers* birth, there. But he that was the Citizen of *Athens*, and who lived in the time of *Rooboham* King *Solomons* Son; he was an excellent Orator, and was in such a repute in his own City, as the *Athenians* permitted him to make Laws, and to Govern them. And the sixth *Homer* which I find, was a *Grecian* born at *Argos*, being both a great *Geometrician* and a good Poet, but there is no appearance at all that he should have compounded the *Iliads*. For *Herodotus* himself doth confess, that betwixt *Homers* time and his, there was four hundred years difference, which could not be since that *Homers* time whom we now immediately have named. The seventh and last *Homer* was a *Maeonian*, who lived during the reign of *Numa Pompilius*, who was so wise and so well verst in the *Greek* Language, that he was permitted to Correct and amend such imperfections as he conceived to be crept into that Speech, which was refined by the judgement of so excellent a man. And thus you have the several opinions reconciled concerning the seven several *Homers*, which were extant: and the famous *Homer* hereafore affixed, *&c.*

The false supposition concerning *Homers* death.

Homers Age and death, as also the place of his burial.

Several opinions concerning *Homers*.

The first *Homer* where and when.

The second *Homer* being him we treat of.

The third *Homer*.

Homer never famous till after his death.

The fourth *Homer*.

The fifth *Homer*.

The sixth *Homer*.

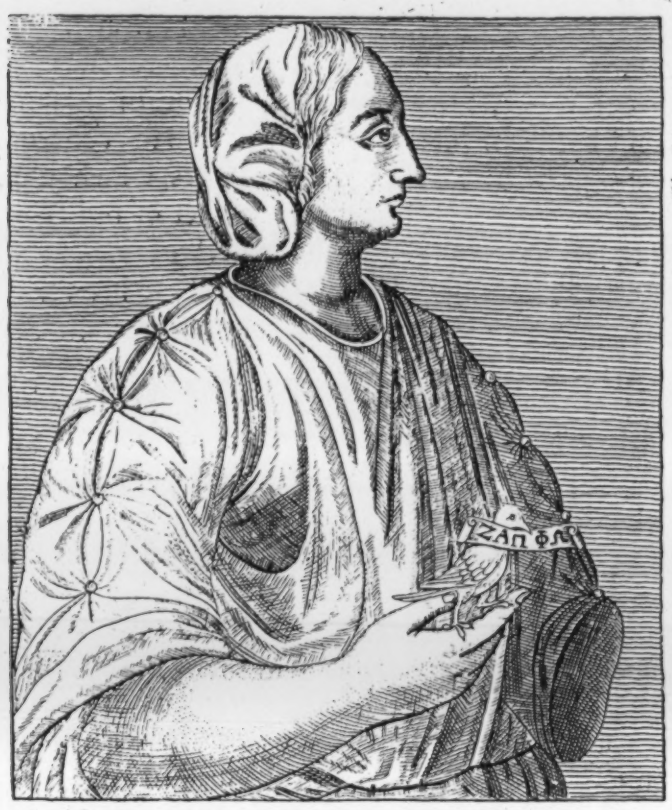
The seventh *Homer*.

Seven several *Homers* famous

The end of Homers *Life.*

THE

THE LIFE OF
SAPPHO, the *Lesbian* Poetess.



Ann. Mund. 3365. *Ant. Christ.* 515.

POetry was in such a height of esteem amongst the Ancients, as that divers accounted the *Poets* to have been the first who have written concerning *Divine*, *Natural*, *Moral*, *Political*, and *Military* Affairs. Such a one was *David* the *Royal Prophet*, who ordained those which were under his obedience to celebrate the praises of God, in *Verses* and *Hymns*, and to sing such Psalms as he had composed; such were *Linus*, *Musæus*, and *Orpheus* among the *Greeks*. And if Poetry hath been so highly honoured and valued, as that *Virgil* himself accounted *Musæus* to have been a Prophet, and terms him a most signal Poet in a sublime degree. I would willingly demand of those who endeavour to obscure that resplendency which themselves cannot behold why the Poets were formerly called *Diviners*? Was it not by reason that it is manifest such an Art doth add unto mans intellects a more then ordinary wit? The interpretation which was formerly made of this word *Poet* (which in the *Greek* doth signifie an Artist, or expert Workman) what can it be but *skilful*, or *advised*? And truly, a good *Poet* doth in all places deserve to be acknowledged for a very wise man. No one Science almost being a stranger unto him; wherefore Divine *Plato* calleth the Poets, *Gods Interpreters*. *Strabo* himself admiring this Science, saith, that all the Philosophers, Law-Makers, and Historiographers have taken their fundamentals from *Homer* the Poet. However the effects of *Poetry* have not onely by the *Muses* been infused into men (whereof *France* more then any other Country seems to abound, as *Dorat*, *Ronsort*, *Baif*, *Desportes*, and several others) but also unto women, several of that Sex having most ingeniously imployed themselves in that art; and to avoid prolixity, I shall only give you the names of some of them, who may serve as a precious ornament to that Sex. Amongst such as have therefore excelled in that Art we may well give *Proba* the first rank, wife to the *Roman* Consul, who being as Beautiful as Learned, did in the year of our Lord 424. couch in Heroick Verses, the contents both of the Old and New Testament, as far as the coming down of the Holy Ghost. Secondly *Corinna*, who was *Ovid's* beloved. *Elpia* the wife of *Boetius*. *Polla* wife to *Lucian* the Poet, who often helped her husband in his composure of his *Pharsalia*. *Lesbia*, Mistris to *Catullus*. *Cornificia* the *Roman* Poetess. *Thesbia*, who was named the compositress of Epigrams; and the other famous Poetess *Corinna*, who five times had the advantage of *Pindarus* the Poet, who in the City of *Thebes* had publikely challenged her to contend in the Poetical Art, upon which and the other liberal Arts and Sciences, once a year there was a solemnity of representations and prizes. But why should we stand to extend this discourse by a Catalogue

Æneid. 6.

Strabo lib. 1. of Geography.

The Dialogue of knowledge.

No man surpassingly excellent in the Poetical Art.

logue of so many worthy women? Since *Sappho* the *Lesbanite* (so sirnamed from the place of her birth, *viz.* the Island of *Lesbos* called *Methelin*, seated in the *Archipelagus* or *Mediterranean* Sea, and usurped on the *Venetians*, some fifty years since by the *Turks*) may justly pretend to the second best place amongst those who have been verst in this Science; and whereby in her days she attained to so great a renown, as that the *Romans* erected a Statue of *Porphyre*, most richly ordained to eternize her memory; and *Strabo* himself had so good an opinion of her, as that he deemeth, no one woman may be compared unto her, as to the Art of Poetry; which *Eustathius* doth also confirm in his Commentaries on *Dionysius*. And indeed there are very few sorts of verses in which she excelled not, which caused me to insert her Picture in this place, which I ordered to be drawn after an old Meddal of hers which I did purchase and bring from the said Island. The like whereof was given (together with several others) unto the *Barron de la Guarde*, at that time Ambassador for the King of *France* at *Constantinople* by *Sultan Solymans* chief Physician. She was very expert in the compounding of *Lyrick* verses, which she evidenced in several *Epigrams*, *Elegies* and other pieces, which were translated out of *Greek* into *Latine*; besides many others which were lost by the neglect of our Ancestors, or by the destruction of the Cities and Towns of *Italy*; and specially of the Isle of *Lesbos*; she also did invent a certain kind of verses, which are called *Sapphicks* by her name. As to her Father, Authors do vary, who he was; some say *Scammon Dronymus*, others *Simon*, others *Eunonymus*, or *Eumenes*, others *Erygius*, or *Eucrytus*, others *Semas*, others *Camonus*, and other *Etarcus*.

The place of *Sapphos* the famous Poetesses birth.

Saphos statue erected by the *Romans*.

Sapphos several supposed Fathers.

But for all these supposed Fathers, we must not therefore be induced to believe that she was a Bastard, nor that *Cleis* (who without doubt was her Mother) had miserably prostituted her Chastity to so many several men, it being onely the uncertainty of Writers which hath caused these various suppositions concerning her Father: she had three brothers, *viz. Larycus*, *Eurygus*, and *Cheranus*; who although they were her brothers; yet our Poetess had several sentiments of them, for by how much she loved and cherished *Larycus*, by so much did she hate *Cheranus*, against whom she wrote several Invectives, because he had associated himself with *Rhodopa* the *Thracian* Whore, and with her had spent the greatest part of his Patrimony; which is the ruine of all those who do suffer themselves to be inveagled by such infernal Hags, who like Horse-leeches suck them dry, and are the cause that they are constrained to abandon all Amity, Concord, and brothership with their friends and Allies, to cleave unto such a kind of vermin. *Sappho* then was constrained to estrange her self from her brother by reason of a Whore. And those who read in *Horace* and *Ansonius* that *Sappho* was sirnamed *Mascula*, were mistaken in their most injuriously and calumniously laying to her charge that she abandoned her self too much unto men and women. Nor can I likewise bespeak her over Chast, or untainted, since she was too much surprised with the love of *Phaon* (though some believe it was the other *Sapho* called *Erenea*.) However I think it very unreasonable to suppose, that she should have perpetrated that crime which will be better concealed then mentioned in this place; and those Authors assuredly were to blame, when they gave her the sirname of *Mascula*, and did not specifie the reason why, seeming thereby onely to imply, that her Actions were more becoming a man, then a woman: Or whether it was by reason of the rare verses which she composed; or for that she adventured to enter into those fair walkes of *Leucades*, unto which none but men durst ever approach. But that which gave the greatest cause of this suspicion, was, that we read she had certain women who were her constant friends and companions, *viz. Anagora*, *Milesiania*, *Gongyla* of *Colophon*, *Eunica* of *Salamis*, *Erymna*, and several others; but, and if upon that account we should suppose her guilty of that horrid crime which is laid to her charge, we might aswell conclude that the other *Sappho*, who was a company keeper, aswell as this our *Lesbian*, should be as guilty as her self; and likewise all women in general who frequent company. Wherefore it is a great injury done to our *Sappho* to asperse her in this manner without any lawful reason or occasion: Whereas the Divine Philosopher *Plato*, did highly admire the dexterity and vivacity of her wit, aswell as the profound knowledge wherewithall she was endowed, and whereby she excelled all men and women, how eminently learned soever they were.

Saphos brother

Sappho, sirnamed *Mascula*.

Sapphos she companions.

And to return to our *Sappho* again, we find that she was joyned in Marriage unto an honest considerable man, abounding in wealth, named *Cercola*, or as others *Cercylla*, by whom she had one onely daughter named *Cleis*, by her Grand-mothers name. And during her husbands life there was not the least speech of any misdemeanor at all in her; but when she became a Widow, some say (as we have already hinted thereon) that she fell in love with a certain man called *Phaon*, who being gone into *Sicily*, and she mistrusting that he bore her not a reciprocall love equal to hers, fell into such a rage and impatiency, that for to free her self from so disordinate a passion, she cast her self headlong from the top of a Rock into the Sea. And thus our famous Poetess did end her dayes, who lived in the year of the world 4684. and before our Saviour 515. years. At which time there flourished *Xenophanes* the Philosopher, *Theogonus*, and *Pindarus* the *Grecian* Poets, and the choice *Roman* Matron *Lucretia*. This said Isle of *Lesbos* did breed a second *Sappho* called *Erexcea*, famous in the Art of Poetry, who invented the Cittern or Rebeck, and composed many *Lyrick* verses, though she was very unchast, as several Writers have noted, *&c.*

Saphos husband and daughter.

The death of *Sappho* the *Lesbian* Poetess.

The end of the Life of the Lesbian *Poetess.*

THE

THE LIFE OF
SALADIN, the *Sultan* of *Egypt*.

Ann. Mund. 5137. *C. N.* 1170.

SOme men descanting on the approved Axiome, *That a thing which is ill-got, cannot be of long durance*, do think that they have hit the nail on the head, when they urge *Saladins* History. And then they suppose this Allegation doth halt, because the Historians do recount, that *Syracon* the *Mede Saladins* Father, was invested in the Kingdom of *Egypt* by very unlawful means, *viz.* By his treacherously killing of *Calyplus* the *Sultan* of *Caire* (under whom he was a Captain and received his pay) when as he pretended to salute him. And by this means he seised both the Treasury and soverainty of *Egypt*. Some writers say, that this *Syracon*, or *Sarracon*, or *Syracuin*, was not *Saladins* Father, but his Uncle, and that his Father was *Megemedinus*. However it was, the Dominion of *Egypt* fell into *Saladins* hand by the means of this perfidious personage *Syracon*, who afterwards was so highly exalted by the said *Saladine*, that he was esteemed to have attained unto the greatest glory that ever any warrior did atchieve. And to avoid prolixity, I shall omit to specifie those courses which he ran to compass his ends. This present History being sufficient to give you his Character, wherefore I shall onely say, That he was the sole *Sultan*, who was endowed with a surpassing profound prudence and Judgement; for he spared neither Gold nor Silver, to gain such men as he conceived might be usefull unto him. He conformed himself unto the fancies and humors of those, of whom he stood in need, and had to do withall, not so as to render himself subject unto their said dispositions, but that having once sounded them, he might be the better able thereby, to make his advantage according as it should best fit for his turn. And the better to compass these his said designs (as *Bocatius* the Historiographer writes) he travelled in the disguise of a Merchant throughout all *France* and *Italy*, to inform himself of the *Christians* Forces and designs; by which means he did so well discover their intentions, that afterwards taking his opportunity, he quite outed them of all the Territories and Dominions which they possessed in the *Levant*. And being sent for by the *Damascens*, he went unto their relief, and in a little space of time he made himself Master of the whole Province, usurping the same against his Master *Melech Sali*. His picture (as you see it in the Frontispiece of this History) I brought from the City of *Damas*, it being given me there by an *Armenian* Bishop, together with some others. Moreover he made himself Lord of *Bostra* of *Malbec*, which formerly was called *Heliopolis*, and of *Camelus*. And to the end that the *Christians* should not rush in upon him whilst he was a gaining the Territories belonging to the heir of *Noradinus*. He made a league with them, which lasted onely untill such time as he had fortified himself.

The means whereby *Saladin* attained the Kingdom of *Egypt*.

Saladins prudence and subtilty.

Saladin King of *Damas*.

The first siege of *Ascalon.*

For in the year one thousand one hundred seventy and six, in the moneth of *December*, he pitcht his Camp before *Ascalon*, in which *Baldovinus* the fourth of that name, King of *Jerusalem*, had a Garrison, and was present there in person to defend the place; and here *Saladin* was handsomely beat to dirt, and lost the best part of his *Mamalukes*; and had he himself not ran away, he might have happily been worse served. But he suffered not the *Christians* long to boast of their glorious conquest; for he suddenly charged them again so furiously, that *Baldovinus* the King had like to have been slain, as well as the great Commander of the Knights Templars was. And *Saladin* remaining victorious, took the Castle which *Baldovinus* had caused to be built on the River of *Jordan*, killing and making all those slaves which he found in the place; and demolishing the Fort, quite to the ground. After which a truce for five years was agreed on between both parties, which lasted not long, for *Saladin* having discovered that the Count of *Tripoli*, did bandy against the Christians, resolved (notwithstanding the promise which he had made) to side with him. Whereupon *Baldovinus* was constrained to take the Field, and the *Turks* did so likewise, and the battel was fought near unto the Castle called *Trobolet*, where although the victory was dubious, yet *Saladin* had the worst. And therefore in rage and despight he caused his Army to march out of *Egypt* by Sea; and besieged the City of *Barut* on three several sides, but finding the King at his heels, and not daring to stand him, he raised the siege, and marched into *Mesopotamia*; and on the other side the Christians invaded the Territories of *Damas*, and endeavoured to repulse their enemy; who strove to root them out of *Palestine*. To which end that *Saladin* might be the better opposed, an inspection was taken of all the Goods, Estates, and wealth which the *Christians* had in those parts; And an Imposition or Tax was laid upon all those who were worth one hundred *Besants*; and the Churches were likewise assessed, whence some persons who were ill verst in History, or in the management of the Exchequers did say, That this tax or impost was the *Saladine* Decimation; conceiving that all monies which the Clergy doth pay either severally or jointly with the generality of the people, is of the Nature of a *Decimation*. Such people should onely consider the distinction of Taxes, subventions or subsidies and such contributions; or the nature of such monies as are raised upon the Church by the Prince, and they will find them to be Subsidies, Loans, Voluntary Gifts, and other extraordinary disbursments, which in no wise do savour of Decimated Taxes; although the leavying of monies in such a manner be granted by the Pope unto such Kings, Princes and States as are under his obedience; and therefore although the Christians of the *Levant* and of *Palestine* did impose a Tax upon themselves to Arm themselves, and to withstand *Saladine*: yet it cannot be said that these monies which they disbursed, can properly be termed a *Saladine* Decimation. To which may be added that it was both leavied and payed at far different times. As it may appear by what *Rigordus* (who had written the life of King *Philip Augustus*) saith concerning the difference betwixt both the one and the other contribution. The first Tax, saith he, was raised upon those of the *Eastern* parts; the second upon the *Western* Inhabitants, who had not taken upon themselves the Croisade for the holy journey; and it's well distinguished by the ordinance concerning this said Decimation which expressed all those who had taken the Croisade upon them to be exempted (and cleared from the paying of their debts) as also the Abbots and Monks of the White-friars; and the Hospitals, Almshousen and Infirmeries, with their Revenues and the Religious Nuns of *Font-Eurauld*. But to the contrary, those who had great revenues and enjoyed the high jurisdiction, and did not prepare to go beyond Seas, they were subject unto the said Decimation, and every Gentleman that had not taken the Croisade upon him, was to pay unto the Lord under whom he resorted the tenth part of his proper Goods and Chattels, or of the Mannor or inheritance which he held of him; and if he had not any inheritance which depended of the said Lord, yet he was obliged to pay him the tenth part of his goods, although his person had any dependency upon the said Lord. This said *Saladin* Decimation contained several other particulars which I shall here omit, having onely inserted these foregoing ones, to shew the difference between these two manner of wayes of leavying of monies; and to evidence the great streight wherein all *Christendom* then was, and whereunto *Saladin* had reduced them; which (as a man may say) did constrain all Christendome in a manner to abandon their own dwellings and Countries to oppose and make head against this perfidious and disloyal *Saladin*, to whom we shall return; and demonstrate what slight account he made of his promises, and the word which he had once passed. *Thinking himself no longer obliged to keep the same then his Avarice, Ambition, and his own conveniences would give him leave.* Wherefore, although the Truce which he had made with the Christians had bound his hands from attempting any thing against them, yet being stirred up by the Count of *Tripoli*, who was displeased and inraged against *Guy* of *Lusignan*, King of *Jerusalem*, he also caused the Arabians to rise in Arms, and to ransack the Territories belonging unto *Renould* of *Chastillon* Lord of *Montreal* beyond *Jordan*; who setting upon them, beat them soundly, and took from them all their spoil; entred with a strong Army into the neighbouring *Arabia*, and made a terrible rout amongst them. Mean while *Saladin* (who took not King *Lewis*, though *Saphendin* his Son did) having reigned sixteen years, departed this world in the year of the incarnation of our Lord and Saviour, eleven hundred four-

Saladin breaks the truce which was made.

Fights with *Baldovinus.*

Besieges *Barut.*

Invades *Mesopotamia.*

A tax laid upon the Christians of the *Levant.*

A mistake concerning the *Saladin* Decimation.

Philip Augustus ordinance concerning the *Saladin* Decimation.

Saladins maxime.

Saladins plot to renew the wars against the Christians.

Saladins death

fourſcore and ſeventeen, to the great joy and repoſe of all Chriſtians, had they been ſo well adviſed, as to have made uſe of the advantage and opportunity which was preſented unto them by the diſſention of *Saladins* Sons, who falling foul amongſt themſelves deſtroyed each other.

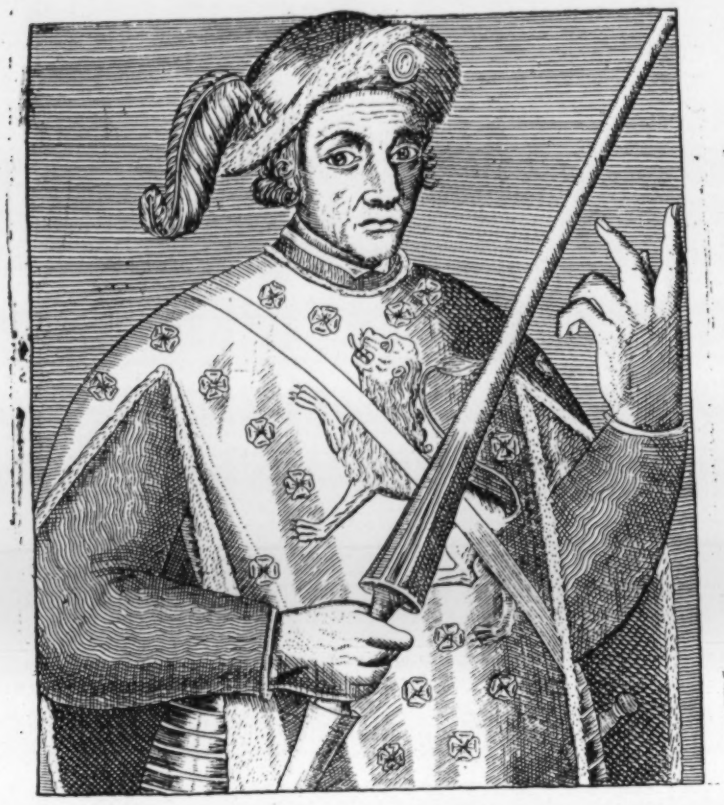
Finally, *Saladin* being ſenſible of his humane and frail condition, and perceiving that he could not ſurvive that ſickneſs, making his will, commanded that there ſhould not be any Funeral pomp uſed at his burial; but that onely a black mourning veſtment ſhould be carried upon the top of a Lance before his Corps; and that one of his Prieſts ſhould rehearſe unto the people the tenor of certain verſes as they are contained in *Bocatius*; and for the Readers better underſtanding have been Engliſhed thus, *Saladins* will.

By *ſeveral* Trophies, *and a* Kingdom *gain'd,*
My ſelf, till this time, have I thus maintain'd
And being call'd to ſubmit to the Grave,
This only Veſtment, *I reſerved have.*

Saladins Elegy.

The end of Saladins *Life.*

THE LIFE OF
EDWARD Prince of *Wales*;
Sirnamed the *Black Prince*.



Ann. Mund. 5293. *Christ. Nat.* 1326.

I Am ſorry that I cannot ſo particularly trace this Hiſtory, without inſerting a juſt reprehenſion, which I am neceſſitated to urge againſt *John* the firſt of that Name, King of *France*; who although he was a Prince endowed with ſeveral commendable Graces, yet he could not ſo well ſeaſon them, as to make that good uſe of them which he might have done, by his prudent taking the advantage of a fit and commodious opportunity, to vanquiſh his enemies: Nor can it be ſaid that he was backward in giving ſufficient orders to his Warlike preparations, he having framed ſo Puiſſant and ſtrong an Army againſt a very inconſiderate handfull of *Engliſh*; for *Edward* at his landing had not above three thouſand *Engliſh*, and at the utmoſt his Army, after he had united all his Forces, exceeded not twelve thouſand fighting men. The fault which King *John* committed (and which was none of the leaſt) was, that both Armies being quartered ſo nigh unto each other, he ſuffered his Enemy (who was ſenſible of his condition) to take ſo much reſt, and gave him leave to fortifie himſelf. For this young *Engliſh* man, finding that meer neceſſity enforced him to fight, that he was unequall in Forces; during the time which was ſpent in Parleys, ceaſed not to ſurround his Camp and to encourage his Souldiers with the Victory, which he already promiſed himſelf, and held for aſſured, by the relief and ſuccour which he had received from the Lords *Captaux de Buch*, *Rauſon*, *Muridan*, *L' Eſpaire*, *Albret*, *Montferrand*, *Tartes*, and others of the Nobility of *Aquitaine*: And I find that the ſaid Prince was ſo aſſiduous in the reviewing and animating of his ſaid Forces, as that he would ſcarce allow himſelf time to eat; and ſo far was he from ſleeping, as that he hardly was known to cloſe his eyes till he had gained the Victory: Fencing himſelf ſo well between the Villages of *Bauvoir*, *Maupertius*, and the Abbey of *Novailles*, in the Vineyards and Incloſures, as that he quite diſinabled the *French* Horſe from approaching him, and facilitated a means for his own men, whereby to defend themſelves; The Honour therefore of the Victory fell to the lot of this brave *Engliſh* Warrier, by the indiſcretion and inprovidence of King *John* of *France*, who ſeeing he had permitted his Enemy ſo ſtrongly to recruit himſelf, ought to have forecaſt with whom he was to deal, *viz.* with deſperate men, who finding that thoſe tenders of ſubmiſſion which they had proffered to the King (by the interceſſion of the *Cardinals* of *Perigord* and *Urgel*, delegated by the Pope, to make up the breach between theſe two Princes) did not at

Fault committed by King *John* the firſt of *France*, in the Battel againſt the Prince of *Wales*.

The Prince of *Wales* his great care in relieving and animating his Army.

at all move the Kings heart, but that he would willfully drive them upon the precipice (as it were) of despair, they were constrained (as a man may say) to hazard the whole, and play at quit for double: and they taught the King, as things fell out, that there wanted little or nothing of their having caught Fortune by the Fore-lock.

And to speak the truth, he had done far better, if he had granted Prince *Edwards* Forces a Peace, who desired but to have gotten off with their lives, and promised to put into his Majesties hands, all those Places which he had formerly taken from him: as also to return him all the Prisoners, Booty and Plunder, which he had gained since his return from *Bourdeaux*: Finally, That he would not take up Arms, nor suffer his Subjects to Arm themselves, for the space of seven years against the Crown or Kingdom of *France*. By this means he might have gained the Victory, and needed not to have hazarded the chief of his Nobility, his own Person, and his state, in the very heart of his Kingdom. But I doubt not after the fault was committed, that he repented himself of his bargain; and acknowledged his errour, but it was then somewhat too late, and when no means were left of raising up again, those Princes, Lords and Squires, who were most miserably slain in the Battel of *Poitiers*, which was fought on a Munday, being the ninth day of the moneth of *September*, in the Year of our Lord, one thousand three hundred fifty and six, when there was no time to retreat. *Dennis* of *Morbegue* (an *Artesian* Knight, of the City of St *Omers*, who had been banisht out of *France*) seized on the Kings Person, and delivered him up into the Prince of *Wales's* hands; *Philip* Duke of *Touraine*, and the Kings last son, was taken Prisoner, and the Flower of the French Nobility, who accompanied the King, were either mowed down with the Sword, or taken Prisoners. In so much that Prince *Edward* (according to all appearance) had occasion enough to be puffed up with glory; yet however (although he was an *English* man) he knew so well how to temper the fruits of so signall a Victory, that in lieu of being exalted thereat, he humbled himself very much unto the King his Captive: And the very evening when the Battell was won, the Kings supper was prepared in the *English* Camp, and the Prince of *Wales* served him bare-headed; the Captive King severall times prayed him to sit down by him, but *Edward* desired to be excused, saying, *That it behooved not a subject to sit down with his King*: The King told him, *I had resolved to have given you a supper this night, but the fortune of the War hath made you give me one.* So likewise do all Writers confess that the Kings imprisonment, although it continued a long while (even from the year of our Lord one thousand three hundred fifty and six, untill the moneth of *July* in the Year of our Lord one thousand three hundred and threescore) yet it was not at all in any way of restraint, for the King enjoyed all the possible liberty that might be in *England*, and was delivered out of that Captivity, by the means of the agreement which was made and ratified at *Bretigny*; Nor will I add all the Articles of the said Treaty, but onely one; *viz.*

The Prince of *Wales* his fair profers to the K. of *France*.

The Battel of *Poitiers*.

King *John* of *France*, and the Duke of *Tourain* taken.

The Prince of *Wales* his modesty and civility to King *John* of *France*.

That the King of *France* for his Ransom did leave unto the King of *England*, who was to retain his Title of Lord of *Guyenne*, all the Countrey of *Aquitaine* to the very River of *Loyre*; and particularly the City of *Engoulesme*, with the Province of *Angoumois*. And here I shall make a kind of a digression, onely to tell you how and in what manner this Prince *Edward* did Govern and Rule our Province of *Engoumoysin* for the space of ten years. He caused that great and stately Tower to be built which is yet extant in the City, and several other Fortresses, and sumptuous Buildings. And as he was much devoted unto the *Priory* of *Nouseville* (which is situated five leagues from the City of *Engoulesme*, founded by a vertuous Matron named *Hildegarda*, as I have read in the old Annals of that Province) he did benefice the said place extreamly, and caused a great Hall to be built there, and new glazed the Church with stately painted glass windows, in one of which his own Picture (just as I have here prefixed it) was drawn after the life, and being very like two other of his Pictures engraven in *Rome*, one of which was placed over one of the Gates of the Tower of *Cogniac*, and the other over the Gate of the Castle of *Montignac*; which two Statues the Regent *Madam Lewis* of *Savoy*, Mother to the late King *Francis* the first, caused to be thrown down. But to return to our *History*, The *French* King, the better to accomplish the aforesaid Treaty, did cause those Cities to be delivered unto the *English*, which he had promised them: And although he sent them his Letters Pattents thereon, yet the Inhabitants of *Engoulesme* would not consent thereunto, untill such time as *Chandownes*, the King of *Englands* Lieutenant or Deputy in *Guienne*, entred into *Angoulesme*, and took possession thereof on the six and twentieth day of the moneth of *October*, in the Year of our Lord one thousand three hundred threescore and one; whither also, a little while after the Prince of *Wales*, together with his Princess, came to dwell, making it his chief residency, both by reason of the commodiousness of the place and its strength. Towards the end of the Year one thousand three hundred sixty two, the Princess of *Wales* was brought to bed of a Son, in the City of *Angoulesme*, who was also named *Edward*; at whose Christning several of the chief Nobility of the adjacent parts did assist to honour the same; As also *Peter* of *Luzignian* King of *Cypres*, who at that time was come into *France* to sollicit the Christian Princes to relieve the Holy Land.

The Article of the Treaty of *Bretigny* upon which the French King was released.

Prince *Edwards* Picture.

The birth of *Edward* the Prince of *Wales* his son.

Moreover the difference betwixt severall Historiographers concerning *Richard* the Son of *Edward*, seems to me not at all difficult to be reconciled: For although *Richard* was the younger brother, having been born at *Bourdeaux* a great while after the Wars between the Prince of

The difference concerning *Richard* the Prince of *Wales* his son being called to the Crown of *England*.

of *Wales* and *Henry* of *Castile*; yet however he might easily attain unto the Crown of *England*, either because his brother *Edward* died before him; or that finally *Edward* the third King of *England* of that Name, was pleased it should be so: whose Testament and last Will I shall here insert, because it may the more conduce to extoll the Praise, Renown, and Excellency of this said Prince of *Wales*; whom, as it may be conceived, he would have called to the Crown, as being the Eldest of his Sons, in case his death had not prevented the same: Wherefore the said King *Edward* the third, because he would not frustrate his Sons succession (who died a year before) would have the said *Richard*, his last Son, to succeed him in the Royalty, in the Year one thousand three hundred seventy seven, and he was Crowned King of *England*, being but eleven years of age; although King *Edward* had five several Sons, who ought to have preceded the said *Richard* in the Regal dignity, *viz. Lyonel* Duke of *Claurence*, *John* of *Gant* Earl of *Derby*, *Agmond* of *Langley* Earl of *Cambridge*, and Duke of *York*, *Thomas* of *Bristoll* Earl of *Buckingham*, and the Duke of *Gloucester*; However their said Father, rather chose to prefer their Nephew *Richard* before them all, by reason of the great confidence he had of the Magnanimity and Valour which was innate in him, by inheritance from his eldest Son the Prince of *Wales*. True it is that *Henry* the fifth of that Name, Son of *John* of *Gant* the Earl of *Derby*, did by force Depose this said King *Richard*; but the said violent deposition and Illegall proceeding, doth not at all prejudice the right which King *Richard* had to the Crown; Nor in the least that acknowledgement which was made thereon by King *Edward* the third of that Name, because that his Grandfathers Will and Testament had enfranchised him above any degree or preheminence, which the other Brothers could lay claim unto; or rather this King *Richard* was promoted to the Crown, by the Law of being presented thereunto, and nominated and confirmed therein by King *Edwards* last Will. But seeing we were insensibly engaged in this discourse, onely out of favour to, and in admiration of the Prince of *Wales*, and that doubtless, contrary to all right and justice *Richard* was Deposed, least we should too deeply engage our selves in an endless discourse, we will rather return to our former track, and follow the proceedings of *Edward* the Prince of *Wales*, whom we left busied in solemnizing his Sons Christning at *Angoulesme*, where we must by no means leave him; for as he was *a man of Business*, very active and of high *Enterprises*, we may not conceive that he would suffer himself to be transported with the over-glibby pleasures of the *Angoumoysins*: And that he might not remain idle, in the Year one thousand three hundred sixty six, he undertook to defend *Peter* King of *Castile*, against his bastard brother *Henry*, who had made an insurrection against him; wherefore the Prince of *Wales* assembles all the Forces he possibly could, and with them did those innumerable memorable Exploits, attested by all our Historians: And it cannot be denied but that he had severall weighty Affairs at that time in hand; for although he had made sure of the King of *Navarre*, who (breaking the Alliance which he had sworn with this *Henry* the new King of *Castille*) had promised passage unto such *English* as were to have been sent to the Prince of *Wales* his aid; yet he had enough to do with the King of *France*, unto whom the said bastard *Henry* was fled for relief, and who by all his subtilties and diversions which he caused to be made against the *English* in the Kingdoms of *Arragon*, and near unto the City of *Thoulouse*, could not hinder Prince *Edward* from joyning his Forces, and exploiting Valiant Feats on that occasion. And here the Historiographers do again mightily differ, concerning some Taxes which were raised by the said Prince of *Wales*: For, say some, the said Prince, being solicited, or requested, by his Father, to take King *Peter* of *Castille* into his tuition and Protection, he made use of all the possible means he could invent, to raise and pay that Army which he then Conducted, and that having exhausted his Exchequer in that War, he assembled the Heads of all his Provinces at *Angoulesme*, and imposed a Tax upon the people, of ten sold *Tournois*, for every Fire (the rich paying for the poor one year) which said Tax was to last five years (others say the Tax was far greater) whereby there arose a general discontent, as we shall hereafter declare: However others, who have run through *Froissards* History, do say, that this same Prince of *Wales*, because he would not oppress the people with extortions, (having not wherewithall to make his Army subsist) did borrow vast sums of Money of his Father the King of *England*, and even did cause all his Cupboards of Plate, both of Gold and of Silver, to be melted down, and to be Coyned: But and if we narrowly pry into both these reports, it will not be hard to reconcile them; for it is not probable that King *Edward* having engaged his Son in a War, and finding that he was in want of Moneys, should have raised a sum of Money by way of subsidy, to furnish him. For the repayment of which, the said Prince *Edward* should have afterwards been constrained to have laid the said Tax upon his subjects; and to speak the truth, there cannot be any other construction made of the foregoing passages. Besides, it is evident the discontents and distastes of the inhabitants of *Angoumoysin*, and the rest of the *Aquitans*, did not arise thence, but from the ill will they bore unto the *English*, and by the regret which they had to see a stranger fleece them, thereby to enrich their general Enemy: so likewise do I know that there were other occasions of discontent; and especially, because Prince *Edward* could have made up that sum of Money which he had borrowed of his Father, by the ransoms of those *Provensals*, and *French* Nobility which he had taken, amongst which the Earl of *Narbonne* was one, who together with the rest, he released upon their bare words and promises. However, this

King *Edward* the thirds sons.

King *Richard* deposed by *Henry* the 5th.

Edward Prince of *Wales* engaged in the defence of *Peter* King of *Castile*.

A difference betwixt the Historians concerning a Tax imposed by Prince *Edward*.

The discontents of the *Angoumoysins* against Prince *Edward*.

this new Imposition, together with the ill-will which the said *Angoumois* bore unto the *English*, who became too much puffed up, and ingrossed to themselves all the Dignities, preheminences, and Offices of the Countrey, without the admitting of any *French* man amongst them, which did beget such a heart-burning in divers, that at length the Lords of *Labreth*, the Earls of *Armaignac* and *Perigord*, and several others were on the point of rebelling against Prince *Edward*. However they rather chose to apply themselves unto the Princes of Justice, and retired themselves unto *Charles* the fifth of that Name, King of *France*, and there became Plaintiffs against *Edward* their Prince; who was summoned to make his Personall appearance in the Chamber of Peers (or in the Lords House) at *Paris*, to give satisfaction on the complaints of the people of *Aquitane*. Who answered, that indeed he would appear there, but it should be with a Casket on his head, and threescore thousand men at his heels, (to which others adding one Cypher increased it to six hundred thousand men.) And thence began that furious War which was so violently pursued on both sides; though it fell out ill for Prince *Edward*, who besides the great losses which he sustained, got a fit of a Dropsie, or a swelling, occasioned (as it is surmised by some) through poyson which was given him. And being reduced to so great an extremity of weakness, as that he was forced to be carried in a Litter, he retired himself into *England*, in the Year one thousand three hundred threescore and eight: And during his abode there, you may imagine how things were carried on in *France*, for in the Year one thousand three hundred seventy two, *Henry Hayes* the Governour of *Angoulesme* was no sooner taken at the siege of *Soubize* by the *French*, but the inhabitants of *Angoulesme*, being cloyed with the *English*, taking the opportunity of freeing themselves, surrendred the City of *Angoulesme* (the place of my birth) into the hands of *Charles* the fifth of that Name King of *France*; who to acknowledge their sincere affection towards him, did grant unto them severall Priviledges and large Immunities: And by their example the rest of the *Aquitans* did successively proceed to shake off the *English* yoak; nor could King *Edward* the third ever after reclaim them, although he did promise them to abolish all those new burdens and Impositions. Nor do I here pretend to justifie the said Prince *Edward*, thereby to lessen or suppress the right which our Kings have unto *Aquitane*; However I must needs aver, that it would be a difficult matter to meet with a more Generous and Magnanimous Prince than this *Edward* was, unto whom all distressed and oppressed Princes took their refuge, by his means to recover their Liberties. We have already touched upon his endeavours to assist *Peter* of *Castile*; and I shall also hint upon the King of *Majorca's* repairing to *Bourdeaux* unto Prince *Edward* to demand relief of him against the King of *Arragon*, who caused this poor *Insular Kings* Father to be put to death in prison, and detained his Lands and Dominions. After Prince *Edward* had heard his complaints, he promised him all possible relief, and took him to be his Son *Richards* Godfather, who was born at *Bourdeaux*: Notwithstanding he could not re-establish him, for *Henry* King of *Castile* having surprised this King of *Majorca* being sick, he set him at a Ransom of one hundred thousand Duccats, because he was in company with the Prince of *Wales*, when he restored that disloyal false *Peter* unto the Kingdom of *Castile*: After which, the said sickness killed the *Majorcan* King. And as to our Prince *Edward*, after he had thus valiantly finished the course of a most Renowned life, he deceased in the Year of the Incarnation of our Lord, one thousand three hundred threescore and sixteen, at a Palace near unto *London*; much about the time when (at the Assembly of *Bridges in Flanders*) the Marriage of *Richard* his Son with *Mary* daughter of *Charles* the King of *France*, was by him set on foot; which said Match was so long and diversly debated before it could be concluded, as that Pope *Gregory* being much offended, for meer spight left *Avignon*, and returned to *Rome*.

Prince *Edward* summoned to *Paris*; his answer.

Prince *Edward* fals into a Dropsie.

The City of *Angoulesme* surrendred to the King of *France*.

The King of *Majorca* comes to *Bordeaux* to demand relief of Prince *Edward*, against the K. of *Arragon*, is Godfather to *Richard* P. *E.* son.

Prince *Edwards* death; and his son *Richards* marriage.

However, because that particular doth not much concern Prince *Edwards* life, I shall not say any more thereon, but rather proceed to recount unto you the disloyalty and perfidiousness of *Peter* of *Castile*, who finding himself restored to those Dominions and Territories for the which he contested with *Henry* of *Castile*, and that also those of *Toledo*, *Lisbon*, *Galicia*, *Seville*, and severall other places in *Castille*, were come to do him homage, he did pay them in the like Coyn, as usually such unworthy Personages do recompence those who have contributed to their re-establishment; For when this base, false, and treacherous person found that Prince *Edward* did press him to pay those Forces which he had levied for to recover his Countrey again, this sneaking hound, retired himself to *Seville*, on a pretence to leavy the Moneys for the said Forces payment, promising to return within some certain weeks, by himself prefixed: The Prince of *Wales* expects his performance, the time expires, and no payment, but in words; whereupon the Prince sent some Gentlemen to know the occasion of this so long delay, who were sent back by *Don Pedro* with this answer, alledging that he had already sent the said Moneys by his own men, unto the said Prince, but that they had been encountred by the way and robbed: And by such like shifts and put-offs, he so long detained the Prince of *Wales* in a bootless suspence, as that his Forces by a long and tedious expectation, being weakened and disbanded, he found himself in a sad exigency; for he was constrained to retire into his own Countrey, without the receiving of one farthing token, and was forced to oppose *Henry* of *Castile*, who the better to reward him for the relief he had afforded the perfidious *Don Peter*, endeavoured to invade some of his Territories in *Guyenne*.

The disloyalty and perfidiousness of *Peter* of *Castille* to Prince *Edward*.

However, the Prince of *Wales* found out a means in time to frustrate all the said *Henry's* designes, although it was not in his power to hinder the *Aquitanians* Rebellion; who finding themselves mightily oppreſt by the excessive Imposition which was laid upon them, for to supply those sums of Money which *Don Peter* should have payed; revolted against Prince *Edward*, and dispossessed him of all *Guyenne*; which was all he got by aiding and restoring the said perfidious, ungratefull *Don Peter* of *Castille*, &c.

The end of the Life of Edward *Prince of* Wales.

THE

THE LIFE OF *CHARLE MAINE* or *CHARLES* the Great, King of *France*, and Emperor of *Rome*.

Anno Mundi 4736. *Nat. Christ.* 769.

Everall men have over-much busied themselves to find out, upon what account this Emperour was honoured with the Title of *Charles the Great*: Nor will I satisfie my self with the reason which is thereon given by the Author of the Triumph of the Nine Worthies; being unwilling to believe that because this said *Charles* did kill that Bear, whereof he maketh mention, he was therefore firnamed the *Great*, although I do not deny, but that the Counties of *Poictoa*, and my native Country of *Angoumoysin*, were shrewdly infested by this furious beast; but to beleeve that for this sole action he should have been qualified with the Title of the *Great*, I must desire to be excused. And will rather choose to derive the cause of that said *Denomination*, from the Heroicall and Magnanimous Exploits which were by him performed, and which made him to excell beyond the rest of the Kings, Princes, and Famous men of his time, in the same manner as the Victories and Conquests of *Alexander* (the Son of *Philip* the *Macedon* King) did acquire unto him the Property and Possession of the Title of *Great*. Nor shall I dare to adventure upon a Comparison betwixt them, this Discourse being not capable to contain their incredible number of Actions; However, I dare be bold to assert, That this our *Charles*, was not at all inferiour to *Alexander*, as the description of his Life, Victories, and Valiant Atchievements, will sufficiently manifest. He was born at *Ingelheim* (according to the opinion of the most part of the Historians) which is a place two German leagues distant from the City of *Mayence*, or (as others will have it) from *Liege*: He, together with his Brother *Carolo Main*, succeeded King *Pepin*, (the first of that Name, and the first that was called *The Most Christian King*.) These two Brothers shared the Kingdom of *France*, in such a manner, as that *Charles*, who was the elder Brother, had for his part *France*, and *Aquitaine*: which before were fallen unto *Pepin* their Father, by the division which he made with *Carolo Main* his Brother, who in the Year seven hundred forty and seven, went to *Rome*, and there became a *Monk*, and retired himself unto the Mount called *Soractes*, where he caused a Monastery to be built, and had designed to have remained there with some other Religious men; but because that place was too publick, and that he was resolved to sequester himself from the world, and from the frequent ng of such of the *French* Nation, who came thither to salute him, he removed to *Mount Cassin*, which is in the Land of *Samos*, and there shut up himself in the *Benedictins Monastery*

The reason why *Charles* was firnamed the *Great*.

Charles the *Great* compared to *Alexander* the *Great*

The place of *Charles* his birth.

Charles and *Carolo Main* his brother share the Kingdom of *France* betwixt them.

Carolo Main *Charles* his Unclebecomes a Friar.

ſtery, where he ended his days : Others, however, do believe that he died at *Vienne*, upon the River of *Rhyne*, in the Year ſeven hundred fifty four, whence he was carried and buried in his own Abbey.

Moreover the Kingdom of *Soiſſons*, with the *Territories* beyond the River of *Rhyne*, fell to *Carolo Mans* ſhare, the Brother of our *Charles*, who having reigned joyntly together with his ſaid Brother for the ſpace of two years, deceaſed on the fourth of *December*, in the Year after our Saviours Nativity ſeven hundred ſeventy one, which was the third year of *Charles* his Reign; and after *Carolo Mans* death, *Charles* was made King of all *France*, by the generall conſent of all the States of the Kingdom; which particulars I thought good to ſpecifie in this place, not that I do intend to track the ſucceſſion of the times in which he lived, and to ſpecifie all thoſe generous Actions which he ſo happily effected : But becauſe I have reſolved to follow quite another ſtrain in this Diſcourſe, and to take a far higher riſe, that ſo I may the better deſcend to deſcribe this great Monarchs Magnanimous Actions. But firſt I ſhall give you a kind of a Catalogue of his Stature, Manners, and uſuall Exerciſes. *Turpin* the Archbiſhop of *Reims* tels us that he was of an extraordinary Stature, a Body very well proportioned, being eight foot high; his Face was a ſpan and a half long, and his Forehead was one foot in breadth, his Head was thick, and the diſtance between his Eyebrows was a ſpan long, his Noſe was little and flat, his Countenance was fierce, and his Eyes were Lion-like, big, green, and ſparkling like unto a Carbuncle; inſomuch as when he was tranſported with rage, his very countenance did frighten and terrifie his Enemy. At his Meals he did eat but very little bread, and did often eat Veniſon, which he much loved, being, as ſome ſay, very much addicted to hunting. At his dinner he uſually had a quarter of Mutton, a Peacock, a Hern or Crane, or a couple of Hens, or a Gooſe, or a Hare, beſides the other ſervices at the beginning and ending of his Meals; his ordinary cuſtom was always to have four Meſſes, beſides the roaſt meat, which ſeems to be an exceſſive Ordinary for ſuch as had not ſo good an appetite as himſelf; for had he not eaten thus ſuperabundantly, he was troubled with terrible gripings and crudities of the Stomack : He was ſatisfied with a very little Wine, and drank but thrice at moſt, whence ſprang the Proverb, *Ter bibere in menſa Carolinum, You muſt drink but thrice at* Charles *his Table*; which is the more to be admired, ſince there are but few *Germans* who do not exceed that way. In ſummer he did uſually ſtrip himſelf and ſleep two or three hours at Noon-tide, after which he did eat ſome Plums : He was clad after the *French* faſhion, and always wore a ſhort ſword hanging at his girdle, in the pommel whereof, his Seal, being the Coat of his Arms, was engraven; and at the Sealing of any Laws, Ordinances and Statutes, he was uſed to ſay, Behold the Sword that ſhall maintain my Ordinances, and which ſhall wage War againſt thoſe who do infringe them. He was perpetually in action, and did uſually riſe in the night time, to peruſe his Memorials, and to prepare the weighty affairs of his Kingdom : At night he had fourſcore Gentlemen Penſioners, or Yeomen of his Guard, who being compleatly Armed watched by him, *viz.* forty before, and forty after midnight; ten of which were placed at his Beds head, ten at his feet, and ten on each ſide, having all of them their Swords ready drawn in their right hand, and a burning Taper in their left.

The death of *Carolo Man*, *Charles* his brother, whereby *Charles* becomes Soveraign of all *France*.

The Stature of *Charles* and his other Features.

His manner of repaſts.

A Proverb concerning his moderate drinking.

Charles his Sword and Seal.

The manner of *Charles* his Guards.

And that which is told of his extraordinary ſtrength is almoſt incredible, as that with eaſe he could lift up a Knight in full Arms, from the ground as high as his head : and with his hands he would open and extend four Horſe-ſhoes being joyned together : He had ſuch an extraordinary force in his Arm, as that with one blow he would cleave aſunder a horſe-man in full Arms, and his horſe to boot, ſo that doubtleſs he laid on with a good heart. And as his Stature and Corporall ſtrength was great, far greater was his Magnanimity and Courage, as his actions have evidenced, which I ſhall onely ſuperficially touch upon, in this relation, remitting the curious Reader, who ſhall be deſirous to know thoſe particulars which I may have omitted, to the writings of ſeveral other Authors. Before he had put his foot into the Royal ſtirrup, and during King *Pepins* life, he commanded that Army which his Father had raiſed againſt *Warferus* Duke of *Aquitaine*; he ſubdued *Poictou*, *Berry*, and *Clermont* in the Province of *Auvergne*; together with ſeveral other Cities; in which encounter *Chilpingus*, and *Amingus* were killed, the one Earl of *Auvergne*, and the other of *Poictou*: After this Victory he paſſed from *Aquitane*, into *Biſcay*, to help the *Biſcains*, who were almoſt quite diſheartened by reaſon of the frequent Inroads and Plunders of the *Saracens*, who as ſoon as *Charles the Great* was come amongſt them (foreſeeing that he was to be their Deliverer) they took ſo much heart of grace, as to re-aſſume their loſt hopes, and defeated the *Saracens*. And having thus ſucceſsfully performed their Exploits, he was no ſooner called to the Royal Dignity (which was in the Year of our Lord ſeven hundred threeſcore and nine) but the ſelf ſame year he was conſtrained to raiſe a powerfull Army to march againſt *Hunault* Earl of *Provence*, who having rallied the remainder of *Warfers*, the Duke of *Aquitaines*, Forces (whom *Pepin* had cauſed to be taken and ſtrangled) had without any reſiſtance almoſt at all uſurped the Dutchy of *Aquitane* : In this War he was ſo ſucceſsfull and happy, as that the inhabitants of *Xaintongo*, *Poicteuins*, and of *Angoumoyſin*, having refuſed to riſe in Arms for *Hunault*, againſt their King; he forced *Hunault* to flye for his ſafety; and to take Sanctuary with Duke *Loup* in *Gaſcony*; who although he did not ſide with *Charles* the King, yet apprehending his too near approach with his Army towards his Limits, delivered the ſaid *Hunault*, together with his Wife and Children unto the King, who were ſent priſoners into *France*; and by this means the King was reconciled to Duke *Loup*, and the *Aquitaine* War was alſo ended. At the ſame time, *viz.* in the year ſeven hundred and ſeventy, the

Charles his ſtrength.

The firſt Command which *Charles* had in the Wars and his firſt ſucceſſes.

Charles defeats the *Saracens* in *Biſcay*.

The *Aquitane* War.

Fronſac built by K. *Charles*.

the King cauſed *Fronſac* to be built (which is as much as to ſay *Frons Saracenorum*, being at this very preſent a ſtrong place, ſituated upon the River of *Dordonne*, hard by *Libourne* in the *Bourdelois*) to make head againſt the *Saracens*, who at that time did dwell beyond the Rivers of *Gironde* and *Dordonne*; In the enſuing year the whole Monarchy of the Kingdom of *France* fell unto him by the death of his Brother *Carolo Man*; whoſe Widow being accompanied by a brave and gallant French man of great power named *Anthor*, or *Anthony*, did retire her ſelf, together with her Children, unto *Taſſilon* the Duke of *Bavaria*; and from thence ſhe tranſported her ſelf towards *Diſier* the King of the *Longobards*. For the which, *Charles* the King was very wroth, and by reaſon hereof he repudiated *Hermingarda*, the ſaid *Diſiers* Daughter: (Others write that her Name was *Theodora*, and that ſhe was *Diſiers* ſiſter,) whom he had married the year before by the command of *Bertha* his Mother: Although *Paulus Æmilius* doth attribute the cauſe of theſe two Princes enmities by reaſon of the ſaid *Hermingarda*'s Divorce, which cauſed ſeveral and many cruel Wars betwixt thoſe Kingdoms, and finally the ſubverſion of the *Longobardians*. The original of which War was founded on *Diſiers* pretending to have a hand in the dividing of the Kingdom of *France*, and becauſe he fomented a partiality between King *Charles*, and the Children of the late *Carolo Man* his Nephews; and that which exaſperated King *Charles* the more was, becauſe *Diſier* had harboured *Hunault* his ancient Enemy, who having obtained leave of the King to go in Pilgrimage to *Rome*, ſided with *Diſier*, who made him General of his Army, and had given him the keeping of the ſtraight Paſſages of the *Alpes*. However King *Charles* being ſent for to relieve the Pope, paſſed over the *Alpes*, and waged fierce and cruel Wars againſt the *Lombards*, as well in the Province of *Piedmont*, as in the place called *Meurtri*, where he ſo valiantly charged *Diſier*, as that he conſtrained him to ſhut up himſelf in the City of *Pavie*, and where the ſaid *Diſier* did ſo valiantly defend himſelf, together with the *Longobards*, as that the French lay ſix moneths before the place; by which long ſiege *Diſier* being tyred out, beſides the contagiouſneſs of the Plague, having much diminiſhed his Forces, he was conſtrained to ſurrender himſelf unto King *Charles* his mercy, who afterwards baniſht him and his Wife, and Children, unto *Liege*. And thus in the year ſeven hundred ſeventy three, the Kingdom of *Lombardy* in *Italy* was ended, which had laſted 224 years, (or 213, or 205, for the Writers and Hiſtoriographers do ſo much differ) after *Diſier* had Reigned eighteen years. And in the year ſeven hundred eighty one, *Charles* cauſed his younger Son *Pepin* (whom he had by *Hildegard*, Daughter of *Hilleprand* Duke of *Suevia*) to be Crowned King of *Lombardy*; the Confines of which Kingdom (by the Emperors conſent) he cauſed to be ſetled by that which is contained between the *Appenin*, the *Alpes*, the Lake of *Garde*, and the River *Mincio*, or otherwiſe, according to the ancient *Lombardian* Chronologers, by thoſe Territories which are ſeparated from the reſt of *Italy*, by the Rivers of *Pau*, and of the *Rhin Boulonois*. After *Pepins* death, which happened in the year eight hundred and eleven, on the eight day of *July*, *Charles* gave, (in the year eight hundred and eleven) the Kingdom of *Lombardy* unto *Bernard* his Grandchild, *Pepins* Son, to whom he gave a certain perſon named *Walic* to be his Governour, who was a wiſe and experienced man, Son of *Bernard*, his Uncle, who he left at the ſiege of *Pavie*, when he went firſt to *Rome*. He commanded the young King and his Governour to repulſe the *Barbarians*, who with a Fleet ranſackt and burnt all the Coaſt of *Italy*: which was a little after performed by *Hermangorus* the Count of *Empas*, who lying in an Ambuſh, by *Majorca*, ſurprized the *Saracens*, who were on their return from *Sardinia* into *Spain*, their Ships being laden with Booty, the greateſt part whereof he took, and recovered, beſides the great Booty which he found, above five hundred *Sardinian* priſoners, which the *Barbarians* were carrying away.

The retreat of *Berthe Carolo Mans* widow.

The cauſe of the *Longobardian* War and the ſubverſion of that Kingdom.

The ſiege of *Pavie*.

Pepin, *Charles* ſon Crown'd King of *Lombards*, and the Confines of that Kingdom.

Bernard made King of *Lombardy*.

During the remainder of King *Charles* his Reign, *France* had ſeveral Wars, which the King ſo ordered and diſpoſed, according to his excellent vertue and faculty, as that they but little endammage the people of *France*: Whereby this Prince's Magnanimity is highly to be extolled, eſpecially in his having quelled his enemies, without the burdening of his own Subjects. And amongſt others, the *Saxons*, with whom he warred ſo long, as that he overcame them, and quelled them eleven ſeveral times; and yet he could never reduce them to that perfect fidelity nor loyalty which Subjects do owe unto their Prince, although he endeavoured by fair means to gain them, by puniſhments to ſuppreſs the treachery of thoſe which were ſeditious, and by force of Arms to countermine their perfidiouſneſs and revoltings; till at length, being weary of their impieties, and of the effuſion of their bloud, which he had been forced to continue for the ſpace of thirty and three years; he rather choſe to tranſport them, together with their Wives and Children into *France*, that ſo they having changed their dwellings, and having ſucked in the ſweet and mild air of *France*, they might become better ſettled in their obedience towards their Prince, than they were before: And gave them all the Coaſt along the Ocean to inhabit, commanding *Liderick* the Lord of *Herlebeck* (who was great *Forreſter* or *Governour*, and *Admiral* of that Countrey (the ſame which we now call *Flanders* and *Brabant*, which is the reaſon thoſe inhabitants do yet retain the *Saxon* Language) *viz.* to have a watchfull eye over them, and to keep them there ſecure. And that their former habitations might not remain unpeopled, he ſent the *Abrodiſes* thither in the year after our Saviours Birth eight hundred and five. Inſomuch that all men who heard of *Charles* his happy Victories, and admirable Succeſſes could not chooſe but admire them; and ſome others again were ſo ſurprized with aſtoniſhment, as that they ſubmitted themſelves unto him, beſeeching him to admit and preſerve them under his Protection, and to ſave them from the incurſions of their Enemies; And amongſt the reſt, that part of *Spain*, which was infeſted by the *Saracens*, not knowing which way to turn themſelves, nor whoſe aſſiſtance to crave,

The *Saxons* quelled eleven times by King *Charles*.

The *Saxons* tranſported into *France*.

crave, to avoid the ſtorm of the *Sarracens* inhumanity, had recourſe unto King *Charles*, whoſe Puiſſance was dreaded throughout the whole world, and who once before had given a proof of his Proweſs againſt theſe Infidels, by the relief which he afforded the *Biſcaians* in the year of our Lord ſeven hundred fifty eight, before he was King. And after ſeveral ſolicitations from the *Spaniards*, King *Charles* cauſed his Army to march and to fight the *Sarracens*, in which occaſion the French men ſhewed themſelves ſo valiant, as that they maſtered the Town of *Pampeluna*, which they ſacked, and found abundance of wealth in it, which the *Sarracens* had plundered almoſt throughout the whole world: And to ſtrike a terror in the reſt, the King cauſed the Walls of *Pampeluna* to be demoliſhed; by which means *Sarragoce* ſtood out but a ſhort ſiege, and ſurrendred it ſelf to King *Charles*, who cauſed *Ibnabal* to be acknowledged there for their King, he having been formerly driven out by *Abutaurus*, and *Deniſturus*, who being ſtartled at theſe ſucceſſes, came in unto King *Charles* with Preſents, and ſurrendred themſelves his *Tributaries*. And the War which he waged in thoſe parts, was ſo fierce, as that all *Spain* trembled at the very Name of *Charles*; and abated very much of the *Sarracens* power, who could never be ſubdued by any body before, ſave by himſelf. Wherefore *Adelphonſus* the ſecond of that Name King of *Eſturia* and *Galicia* (ſirnamed the *Chaſte*) having obtained a ſignal Victory over the *Sarracens*, wherein he defeated threeſcore and ten thouſand men, ſent Ambaſſadors unto King *Charles*, laden with the Enemies ſpoil, acknowledging that he accounted the Victory which he had gotten, to have been effected by his means. And with the reſt of the ſaid ſpoils he cauſed two Monaſteries to be built, *viz. Oventenoſa* and *Eſturioſſa*. But whereas thoſe Infidels did continually break forth again upon the *Spaniards*, King *Charles* ſent thither *Adamarus* Count of *Ganes*, *Hermongarus* Earl of *Empus*; and the Lord High-Conſtable *Bouchard*, under whoſe Conduct, he acquired ten ſignal Victories over the Enemies; having ſuſtained but one memorable loſs, during his Reign, and that was at the battle of *Ronceuaux*; where, by the Treaſon of *Ganes* (who being corrupted by the great Preſents and Gifts of the Kings *Marſillon* and *Baligant*) delivered into their hands, *Rowland* and *Ollivir*, with the flower of the Nobility, and the choiſeſt Troops of *France*, which were all put to the ſword; for which *Charles* ſought a revenge and obtained it in this wiſe; Near the River *Ebra*, hard by *Sarragouſa*, he defeated thirty thouſand *Sarracens*, and with his own hand kil'd the King *Baligant*, and afterwards cauſed *Pinabel*, *Ganes* his Couſin, to be hanged, becauſe he was acceſſory to the Treaſon; and as for *Ganes* himſelf, he was ſentenced by *Naymes* of *Bavaria*, and the other Nobles of *France*, to be quartered and pulled aſunder by four Horſes at *Laons*. True it is, that in King *Charles* his return from *Spaue*, in the year ſeven hundred ſeventy nine, his baggage was almoſt all plundred, but it was not by the *Sarracens*, but certain *Gaſcoons*, who were diſpleaſed at the Souldiers making a longer ſtay in their Country then they deſired they ſhould, which Robbers were ſo well verſt in the advenues and coaſts of the Country, as it was unpoſſible to track them, and did ſo cunningly carry on their Pillagings, as that the beſt of the Army miſtruſted no body ſave *Ibnabal*; and had not this ſaid company of Thieves been diſcovered by chance, the blame had remained upon that poor Prince: But they at that ſame time brake forth in a publick way under the Conduct of one *Burgandus*, (of whom mention is made in a Council which was aſſembled at *Thionville*, and in an Epiſtle written by Pope *Nicholas* unto the Archbiſhop of *Bourdeaux*) and who ruined and plundered the very Churches; and therefore in horrour and deteſtation of ſuch ſacrilegious villains, all Robbers have been ſince called by the name of *Brigands*. Nor had *Charles* left them unexterminated, had not the *Saxon* Wars hindred him, they revolting againſt him, in the year ſeven hundred and fourſcore: And becauſe we have already diſcourſed of that Rebellion, Diſloyalty, and how they were puniſhed, we will not trouble our ſelves further with them, but will turn towards the *Brettons*, who alſo in the year ſeven hundred fourſcore and ſix, did begin to riſe in Arms, and would not obey his Commands, diſavowing that they owed any obedience to the Crown of *France*, but they were quelled, *Charles* ſending a Puiſſant Army againſt them, under the Conduct of *Adulphus* one of his Generals, who did ſo well abate their pride and preſumption, that they were glad to cry him mercy, and to ſubmit.

King *Charles* aids the *Spaniards*, and takes *Pampeluna* from the *Sarracens*.

Sarragoſſa taken by *Charles*

The *Sarracens* defeated by *Adelphonſus* King of *Eſturia* and *Galicia*

The battle of *Ronceuaux* loſt by Treaſon.

Charles his revenge of the *Sarracens*.

Whence the Name of *Brigand* or *Robber* had its riſe.

The *Brettons* revolt and are quelled.

In like manner *Taſſilon* the Duke of *Bavaria* was ſubdued by King *Charles*, who (by the Council of his Wife, the Daughter of King *Diſier*, to be revenged of that which *Charles* had done to her Father and Mother) had leagued himſelf with the *Huns*, and raiſed an Army to his own confuſion, for hearing that *Charles* was arrived as far as the River of *Lech*, which divides the Territories of *Germany* and *Bavaria*, he was conſtrained to ſubmit, to humble himſelf, to reſign his Intereſt, and to deliver his ſon *Theodon* for an *Hoſtage*, wherewithall *Charles* not contenting himſelf, he would alſo have the Father to boot, and cauſed both of them to become Friars, in the year ſeven hundred eighty eight: And deeming it not yet ſufficient to have purged that age of ſuch *Rebels*, he took from him his Dutchy of *Bavaria*; in which he placed no more Dukes, but diſpoſed of it unto Earls: Nor will it be needfull to inſiſt any longer upon the ſeveral Nations, People and Provinces which were ſubdued by this Puiſſant Monarch, ſince our Hiſtories publiſh nought ſave the Victories by him acquired. And ſo great was his renown throughout the whole world, as that his greateſt enemies (againſt their wills) were enforced to curry favour with him, to league themſelves with him, and to acknowledge him to be their Superiour, witneſs the preſents which the King of *Perſia* (who entitles himſelf to be the *King of Kings*) did ſend him; which was rather by maxime of State, than for any good will he bore him: And to ſpeak the truth, the *Greeks* did not only dread the Puiſſance of ſo great a King, but the *Romans* likewiſe; whence the Greek Proverb ſeems to have had its riſe, Engliſhed thus,

A War againſt *Taſſilon* Duke of *Bavaria*, who ſubmits and is depoſed.

Several Princes ſeek to *Charles* for his friendſhip and Alliance.

The French man for thy Friend mai'st take,
But do not him thy Neighbour make.

The Lord of *Huesel* named *Aze*, did in like manner send the Keys of his Town unto *Charles*. *Abdelle* son of *Ibimangus* the King, came from *Mauritania* unto *Aix Lachapelle* to *Charles*, with several Presents, and in such an humble manner, as it sufficiently demonstrated how great a bliss he esteemed it to enjoy the good graces of a person whom *Hirenus* the Emperor of *Constantinople* so much redoubted, as that to hinder him from enterprizing any thing against his Empire, he sent unto him to *Rome*, to demand one of his Daughters in Marriage with his Son *Constantine*, Son to *Leo* the Emperor of *Constantinople*, which was doubtless a great deal of honour offered unto *Charles*: who notwithstanding denied him; at which he was so much displeased, as that he would needs vent his wrath upon the Territories of *Spoletto* and *Benevente*; where he lost abundance of men; so likewise did the Ambassadors of *Abraham* King of *Barbary* come unto *Charles*, bringing him other rare and magnificent Presents; so that it seemed all the several Monarchs of the world did strive to embrace this *French* Monarchs friendship. And to conclude, we will onely here add the alliance which *Acacinius* the threescorth King of the *Scots* made with him in the year eight hundred and four; which was ever since that time kept and observed by the *Scots*, so likewise did their Kings add unto their Coat of Arms, a double streak of Gules with Flower *de Luces* round their Scutcheon, to shew that the French alliance hath conduced much to the support of their Kingdom: Which is the chiefest consideration that made me speak of this League, before I did enter upon the discourse of *Charles* his Actions after he became Emperor, that so the world may take notice, that this League with *Scotland* was made whilst *Charles* was yet but King of *France*. Wherefore after an infinite number of Victories obtained, *Charles* was declared *Patricius* or *Senator* of *Rome*, by Pope *Adrian*, in the year of our Lord, seven hundred seventy three; which was a degree to succeed in the *Empire*, just as the High Constableship, or Prince of the blood of *France*, was a step to the Crown. And finally *Charles* attained to the *Empire* of the *Romans*, on the 25th day of the moneth of *December*, in the year of our Lord eight hundred and one, and the three and thirtieth of his Reign; which was the day of the celebration of the Birth of the Saviour of all the world; During the solemnity of which day, Pope *Leo* proclaimed *Charles* Emperour of the *Romans*, by the general consent of all the Princes, who from all parts of *Christendom* were assembled at *Rome* to see so Great and Magnanimous a King. After which the Pope put the Imperial Crown upon his head: Whence it came to pass that ever since till this very day the Emperors are Sacred, and Crowned by the Pope of *Rome*; At which time all the people did cry out together, *Happiness, long life, and Victory* to *Charles Augustus*, *Divinely Crowned, most Great and Peaceable Emperor*. Some there be that would needs descant upon the like New Creation, allegorizing upon the comparison which they make between the Saviour of the World and *Charles* the Great, because that on the same day whereon the Saviour of the World was born, *Charles* was installed in the Imperial seat; as presaging the restauration of the *Roman* Empire, which succeeded in his Person; because that having been transported into *Greece*, it was faln into the hands of those who were not of the Imperial race; Others do Philosophize upon the day whereon *Charles* was declared *Emperor*. But for my part I see no great reason they have so to do, in case we do but reflect upon the new Reformation of our Kalendar, which doth abolish such kind of formalities; which I shall leave to return to our new *Emperor*, who continued in the performing of his former Glorious and Heroick Feats of Arms, the recital of which I shall omit to avoid prolixity, besides that I suppose I have heretofore sufficiently discoursed of his Warlick Incounters, Victories and Prowess, to make him admired of all men. At present therefore it will not be amiss to let you see that the clattering of Weapons did not banish this Magnanimous Prince from the professing of Piety, and the love of Learning. And as for his Piety, he could not chuse but bear a great affection to Christianism, being descended from a Father, who had the honour to be the first King of *France* that bore the Title of *Most Christian King*. For the proof whereof I shall urge the Voyage which he made into *Italy*, to repulse *Disier* King of the *Lombards*, who was leagued against the Pope; And (in the year seven hundred seventy four) in a full Council of one hundred and thirty Prelates, caused the Priviledges to be given of choosing the Pope, to the Archbishops and Bishops of the whole World.

The Emperor of *Constantinople* desires one of *Charles* his Daughters in Marriage with his Son.

The first League between *France* and *Scotland*.

Charles declared *Patricius* of *Rome*, and afterwards Emperor.

Charles Crowned Emperor.

The Emperors Piety and love of Learning.

And in reference hereunto I might also alledge the Liberalities towards the Church of *Rome*, by confirming the Donations which *Pepin* his Father had granted the Church, besides those which he himself did give unto the See of *Rome*, and the making over of the Deputiship of *Ravenna*, which from thence forward he would have depend of the Popes obeysance; As also the Donation (as some say) which was by him made to the Church of the Island of *Corsica*, and all the Continent of *Liguria*, from the old ruines of the Town of *Luna*, to the very *Alpes*. And however all these are very excellent and remarkable Actions, yet they seem not unto me to have been the chiefest testimonies of his Piety; wherefore I shall only set down three others, which may justifie his Integrity and Holy life; The first is the good order and discipline which was observed in his House, for you could not perceive in the Court of so great a Prince, the usuall excesses and Courtly dissolutions, and loosnesses which were wont to be present in other Courts. For in lieu of Fools, Naturals, and such like Gulls, whereof the most part of great men do make use (as Jesters) to recreate their ears, during their repasts, with some pleasant tales and stories; this

The Emperors liberality to the Church.

The good discipline observed in the Emperors Court.

this Emperour had always a person who did read unto him, either the holy Scriptures, Histories, and chiefly the Books of St. *Augustine* of the City of God; all which were so pleasing unto him, as that he was never satisfied with seeing, reading, and hearing of them. A fit pattern for all Princes, who desire to attain unto the highest pitch of Honour and Felicity, whereunto they should conform themselves, and drive away from their presence those bablers and pratlers, who for the most part poyson the Courts of Princes and Monarchs with Cruelties, Lubricities, Vice, Corruptions, and all kind of other villanies. The second example concerneth the Charity which he performed towards the poor, which was so great, as that he sent great sums of Money as far as *Egypt*, *Jerusalem*, *Africk* and *Syria*, to be distributed amongst the poor Christians, who lived in Captivity under the *Sarracens*. In *France* and *Germany* he founded several Hospitals, and left Legacies in Money, which he devoted to the nourishing and maintenance of the poor: He had always twelve poor men in his Train, who lived at his cost and charges; but after that King *Aygoland* did reproach him that they were not so well entertained as his servants, they were more honourably treated. Thirdly, We shall represent his Magnificence towards the Churches, which would take up too much time to repeat particularly: To the Churches of *Mayence*, *Strasbourg*, *Cullen*, *Trier*, and others, as well in *Germany* as in *France*, he granted large Priviledges, and endowed them with vast Revenues: In *Germany* he built several *Cathedral* Churches, as well as in *France*, their numbers being infinite; all which might be sufficient to Eternize this Princes memory, who the better to Immortalize his Name, erected four famous Universities, the one at *Padua* in the year seven hundred ninety one; after he had chased *Disier* out of *Lombardy*: I know some would attribute the institution thereof to *Frederick* the 2d, but they are grosly mistaken. He sent unto *Pavie* in the year seven hundred ninety two, *John Mailros* the *Scot*, who was the Companion of *John Duns*, and of *Alcuin* (the Emperors Tutor) who was one of those two *Friers* who cryed through the streets of *Paris*, *That they had knowledge to sell, and demanded but meat and cloth for it*. He gave unto him the *Abby* of St. *Austin* hard by *Pavie*, that there he might begin to plant the first Stock of Learning; and there he ended his days. As to the University of *Boulognie*, some do also endeavour to bereave him of the honour of the Institution of it, to confer it on the Emperour *Theodosius*, but they are far to seek on that particular: And it is void of all doubt that he was the first Founder of the University at *Paris*, at the solicitation of his Tutor *Alcuin*: I deny not but Sciences were taught in this great City, but they were expounded by some so grosly and ignorantly, as that it was rather a dishonour than a commendation to good Learning; and by this means he prepared the way for his Successors to perfect so happy an undertaking. Nor shall I stop here to enlarge on the praises of this most famous University, I intend to be as brief as possibly I can in this Discourse. Our Emperor was none of those great undertakers, who talk much, but when it comes to the point (as it is truly said) withdraw their hand and do nothing. He thought it no dishonour to cause his daughter to learn to sow, and to be exercised in the art of good *Housewifry*; And his sons were instructed in all the profitable Sciences and Liberal Arts: But now adays forsooth, we meet with some *Buffoons*, who are willing to dispence with Princes in the troubling of themselves with knowledg and the Contemplative Sciences; because, say they, it would crack their brains, but I pray, Where are these mens brains? and was there ever a more active man than our Emperor? who notwithstanding was very studious, well spoken and Eloquent. So likewise was *Peter Pisa* his Tutor for the *Grammar*, and *Alcuin* the Englishman for the other *Sciences*; by whom he was instructed in the *Rhetorical*, *Dialectical*, and *Astrological* Arts: He began a Vulgar Teutonick Grammar, and he corrected many vitious Barbarisms and corruptions which were crept into it; inserting in it the most memorable and praise-worthy Acts of the Ancient Kings, and Valiant Captains, and caused his Subjects to learn it. And for the better Governing of the Commonwealth he stablished excellent Laws and Ordinances, which were reduced into four Books, by *Ansegisus* Abbot of *Lobe*, and afterwards Archbishop of *Sens*. So likewise was he minded to have altered the ancient Laws and Customs of the *French*, but fearing least such a change might breed a Sedition and Mutiny, he quitted that design, and did nothing therein. But it was he, (as *Paulus Æmilius* and *Guaguinus* do write) who first instituted the *Twelve Peers* in *France*, in the year of our Lord, eight hundred and twelve, *viz.* three *Dukes*, the *Archbishop* of *Rheins*, the *Bishop* of *Laon*, and the *Bishop* of *Langres*; three Counts, or Earls, the Bishop of *Chaalons*, of *Noyon*, and of *Beauvais*. The other six were secular ones, *viz.* the Dukes of *Burgundy*, of *Normandy*, and of *Guyenne*, and the *Counts* or *Earls* of *Flanders*, *Thoulouse*, and *Champaigne*. However there have been great alterations as to these Peers, and it is a question whether or no they were instituted by the said Emperor, as I have observed in my Geographicall description. And the more I enter upon this said Discourse, the more matter I do still find therein with so much superabundancy, as that should I set down all the particulars, I could fill up whole Tomes, without the reciting of several things which were done and undertaken by this our said Emperor, who (as we are made to believe by the Author of the seven Worthies) had been at *Jerusalem*, which is contrary unto the Truth; for there is no mention at all made of him, in the Catalogue of the *Christian* Princes, who were in the Holy Land, and several other Historiographers speak not of it; which they would not doubtless have omitted, if he had gained such famous Victories against the Infidels, as are there specified; and by reason of which some Writers have been so impudent as to frame a number of Fables, and such like uncredible forgeries, against this *Emperor*; others have presumed to controll his Actions and Deeds, taxing him for having led an ill life, and being cruel and disloyall; Grounding this their said calumny

What discourse the Emperor was entertained withall at his repasts.

The Emperors Charity to the poor.

The Emperors Liberality towards the Churches.

Four Universities erected by the Emperor.

The Education of the Emperors children.

The Emperor very much addicted to study.

His Master.

The Books he made.

The Emperor minded to alter the Laws of *France*.

The Emperor institutes twelve Peers of *France*.

A mistake about the Emperor *Charle Main*'s being at *Jerusalem*.

The unlikelihood of two aspersions laid upon the Emperor.

upon two particulars: First, That he was very *Ambitious*: and secondly, That the year wherein he obtained the Empire, (as also the year wherein he died,) many horrible and prodigious signs did appear and were seen: Wherefore we will try whether any such imputations may have justly stained this our Valiant and Puissant Emperors deserved praise. And for to prove his said Ambition, the said Writers do usually forestall two of his Actions; the first was, his Enterprise (not to make a wooden bridge, which he caused to be built at the City of *Mayence* over the *Rhyne*)but to have a new River cut to pass and sail from the *Rhyne*, into the *Danube*: True it is, that this design was a very considerable one; but there is very little reason that thence any one should frame an Argument to the disparagement of our said Emperor; to the contrary he ought to be praised, for having purchased the greatest commodity that ever could have happened to Navigation, and for the benefit of his Subjects. And of as little value is that other aspersion laid on him, That in the year eight hundred and two, he did begin to take the Eagle with two heads for the Crest-Coat of the Imperial Arms, whence these controllers would needs infer that he did it through the Presumption, Arrogancy and the Ambition he had to bring the two Empires under the Eagles talonts: But in one word I can justifie him against these Calumnies, *viz.* by the imitation of his other succeeding Emperors, who all of them to this very day, have governed and commanded under the self same *banners*, thereby to shew that the Eagle ought to Govern and Rule both the *Eastern* and *Western Churches*. And the better to silence these Impostures, I shall only alledge the Agreement which *Charle Main* made in the year eight hundred and two, with the Ambassadors which were sent from *Nicephorus* Emperor of *Greece*, by which they promised, not to attempt any thing upon each other; and consented that both of them should be called *Augustus*. For which cause *Charle Main* would never attempt any thing against the States of *Greece*: And if his Ambition had been so great as the envious persons have published it,(besides the means which the Prince of *Zara* had discovered unto him) had he not a very fair pretence to have undertaken the same, by reason of the War which *Hirene* the Emperor *Constantines* Mother had fomented against her Allies? And moreover had he been willing to have taken this said Empress to Wife, (who had sent him an assurance thereof in the year eight hundred and two) could he not have made himself Master of both Empires, without the tying himself to the agreement which he had made with *Nicephorus*? Thus much to the first aspersion: And as to the Prodigies and wonderfull signs which happened at his attaining unto the Imperial dignity; I do not believe that any solid and perfect judgement can be given thereon, unless a man had a particular Revelation from above, declaring the secrets and meanings of those signs, and to what purpose God permitted them to be seen. Concerning those which happened at his death, I shall let the discreet and judicious Reader judge of them, since they are no Articles of our Faith: For as it is pretended, *Turpin* the Archbishop of *Rheims*, being at *Vienne*, many Devils appeared unto him as he was reading his Psalter, which said Devils he conjured and commanded to tell him whither they were a going, whereunto they answered, that they went unto *Aquisgrane* in *Germany*, there to assist at the Emperor *Charle Main*'s death; which *Turpin* having heard, wished them in their return to call upon him again; and before he had ended the reading of his said *Psalter* the Devils returned back very sad, whom he asking what success they had had, the Devils replied, that the Emperor according unto his deserts was theirs, but that there was a Frenchman without a head (meaning St. *Dennis*) who had flung so much timber and stone in the scales, that the vices and enormities which they had proposed were too light: This story is told by *Nicolas Giles*, and written by *Turpin* and others, which hath given occasion to those who are not much inclined to believe in the Merits of the Saints, to mis-doubt those things which are written concerning them and their Miracles. But and if these stories were true, shall any one therefore blame *Charle Main*? I think truly they may, in the same manner as a man might blame *William L'Allemand* the 2d *Count* of *Mascon*, who if we believe *Peter* the *Abbot* of *Cluny* (in the 2d book of his Epistles) was said to have been carried away by the Devil, because he usurped the Church Lands, and Clergies goods; although as I have read in credible Authors, he was murdered as he came from his Countrey house at St. *Sorlins*, amongst the rocks of *Solutrè*, by some of those who were in dispute with him for the Tythes of *Prissè*, the domains of *Davayè*, *Chivignes*, and St. *Sorlin*, which were worth 2000 Crowns yearly revenue; and this forged story of theirs they endeavour to make good by an apparition which a little after was seen in the Town of *Mascon*, and which was said to have been the Count of *Mascon*. Therefore as you see all the aforesaid cavils, wherewithall malitious persons have endeavoured to traduce this Magnanimous Emperor *Charle Main*, being subject to caution are also founded on bare surmisals and forged stories. I may lawfully maintain, That he was not without reason termed *Charle Main*, or *Charles the Great*, having by his Valour, Justice, Prudence, and Dexterity, caused the Crown of *France* to ascend to such a high pitch of Honour: having attained to that grandure that no *French* King could ever before compass: unto which he was conducted by the assistance of his Father *Pepin*, and by the acuteness of his Grandfather *Martel*. And having found the ground-plot laid by his Ancestors; it was easie for him by the agility of his Wit and Industry, to screw himself up to such a degree of power, as he became dreadfull to all *Europe*. Moreover having restored and settled the Pope in his Chair, he brought back the Empire from the *East* to the *West*; which for so long a space of time had been transported thence; and preserved himself in a peaceable and quiet possession of the Kingdom of *France*, *Gascony*, *Brittaine*, *Italy*, *Germany*, *Hungary*, *Bohemia*, *Sclavonia*, *Bavaria*, *Saxony*, *Dacia*, *Frisia*, *Liburnia*, *Istria*, *Dalmatia*, and the greatest, and best part of *Spain*. Finally, after several Victories and Conquests which were by him obtained, he was seised by a pleurisitical Feaver, which carried him

The Eagle with two heads taken for the Arms of the Empire.

Charles never aspired to both Empires.

Hirene the Empress of *Constantinople* demands *Charle Main* in Marriage.

Concerning the wonders which were seen at *Charle Mains* Inauguration and death.

A summary account of *Charle Mains* praises.

Charle Mains Grandfathers and Fathers design.

Charle Mains Possessions.

Charle Mains Death and Burial.

him into the other world, on the eighth day of *January*, in the year of our Lord eight hundred and fourteen, the seventy and one year of his Age, the fourty sixth of his Kingdom, and the thirteenth of his Imperial Reign: He was buried at *Aquisgrane* in *Germany*; and upon the lower plate of his Tomb, together with his Pourtraiture, this Epitaph is written, *viz.*

SUB HOC CONDITORIO SITUM EST CORPUS CAROLI MAGNI, ATQUE ORTHODOXI IMPERATORII, QUI REGNUM FRANCORUM NOBILITER AMPLIAVIT ET PER ANNOS *XLVI*. FOELICITER TENUIT. DECESSIT SEPTUAGENARIUS ANNO DOMINI *DCCCXIV*. INDICTIONE *VII*. QUINTO CALEND. FEBR. His Epitaph.

Englished thus,

Under this Tomb lieth the Body of Charles the Great and Catholick Emperour, *who most Valiantly augmented the Kingdom of* France, *and most happily ruled it for the space of fourty and seven years; He died in the seventy and one year of his Age, in the year of our Lord eight hundred and fourteen, the seventh Indiction, on the fifth Calends of* February.

He had five Wives, the first named *Galcena* Daughter of the King of *Galistria*, by whom he had no Children; the second *Herminganda* Daughter of *Disier* King of *Lombardy* (or that Kings Sister named *Theodora*, as some Authors will have it) whom in disdain of *Carolo Mans* his Brothers Widow, and of King *Disier*, he repudiated; or for other reasons best known to himself. The third was *Hiltebranda* Daughter of the Duke of *Suevia*, her he loved very well, and had by her three Sons and three Daughters, *viz. Charles*, *Pepin* King of *Italy* and Duke of *Bavaria*, and *Lewis*, sirnamed, *Debonnaire*, or the *Courteous*, King of *Aquitane*, whom he made his *Associate* in the *Empire*. His three Daughters were named, *Rothruda* whom *Constantin* would have married; the second *Bertha*, and the third *Giselia*, who would never be married. His fourth Wife he took in *Germany*, and she was called *Fastrada*; and his last was also a *German* Lady called *Luithgranda*, of the *Suevian* race, by whom he had not any Children at all; After whose death, he was acquainted with other Ladies, by whom he had several Bastards, and amongst the rest one named *Pepin*, whom he shut up into a Monastry, because he had conspired against him. And amongst many others, one vertue was highly commended in this Emperor, he was very good Natured, Temperate, Gentle, and slow in taking revenge against any who had done him an injury; as he witnessed, when through his window he saw at midnight *Eginardus* carried upon the back of his eldest Daughter, whom he only chid in the presence of his other Lords: And truly I suppose but few men would have acquitted him at so cheap a rate; but it seems it was the Emperors meekness and benignity, wherein, as in all other vertues, he surpassed all those of his Age, *&c.*

Charle Mains Wives and Children.

A bastard son of *Charle Mains* conspires against him.

An example of *Charle Mains* meekness and benignity.

The end of the Life of Charle Main, *or* Charles *the* Great.

THE LIFE OF
TAMBERLAIN, Emperor of the *Tartars*.

Anno Mundi 5365. *Ann. Dom.* 1398.

WHether we consider the *commencements*, which gave life to the Soveraign *Empire* of this same furious raging *Tamberlain*; or whether we delight our selves by observing the means whereby he scrued himself up unto the summit of Glory. We must needs confess (although we were never so void of reason and judgement) that it is scarce possible, less credible, that so despicable a vessel should contain so great a stock of admirable Actions, and that thence a branch should have sprung, which did subvert the *Turkish Monarchy*, and several other *Potentates*, as the sequel of this present discourse will manifest. As to his off-spring, Historiographers do much vary about the truth of it. Some say he came from the midst of the *Parthians*, a people very much redoubted in the *Romans* times, though but slenderly famous. Others say he was a *Turk*, a *Scythian*, a *Zagatean*, a *Tartarian*, because it is apparent he was born at *Samercand* which is adjacent unto the River *Taxartes* hard by the Country of *Zagatai*. And as there is some difference concerning the place of his off-spring; so we shall meet with a far greater concerning his qualities and extraction. Some deriving his descent from *Cinges Cham*, and make him to be the Son of *Zain Cham*, the third Emperor, who usually is called *Bachti*. Others suppose him to have been but an inconsiderate person, of a base extraction, but who afterwards caused himself to be reputed to be *the greatest and most powerful Prince of all the East*, in so high a degree, as that he termed himself to be *the wrath of God, and not a man*; in regard whereof some do compare him to *Hannibal*, taking it for granted, that the earth never bore a more fierce, severe, obstinate, and self-willed man, then this same *Tamberlain*; and that none ever punished thefts and plunders in such a manner as he did, although himself was the greatest thief and robber, and the most detestablest villain (as to his *Actions*) which ever any History did set forth or could produce. And on the contrary, he was again so excellent a personage (as to his *Intellects*) that by his audacity and assurance, he facilitated those things which all others judged to be impossible. Moreover he was so highly befriended by Fortune, that he never attempted any thing, but he came off with credit: Nor did he ever wage War, but he remained *Conqueror*. However some do scruple the meanness of his birth, not judging it possible that so inconsiderable a man, as he is said to have been, should attain to such a pitch of greatness, as to shake the *Turkish Empire* which was so long a settling. But since I find, that the generality is of that opinion, It will not be unbeseeming my joyning with them therein; and to say that he was the Son of one called *Sangali*, a man who was none of the wealthiest in

Tamberlains origine where.

Tamberlains appellation of himself.

What *Tamberlain* was, as to his Actions, and intellects.

Tamberlains Father and off-spring.

in the world, insomuch as that *Tamberlain* was constrained (in relation to his Fathers profession) to keep Cattle and Herds in the Fields, but he had not long followed that vocation, whenas entring into a certain Treaty and League with the rest of the shepherds of that Country, they chose him to be their King, and did inroll and list themselves under his command. Finally, some others do conceive him to have been a poor souldier, but a subtile and circumspect man; who wanted no wit, being of a lively and quick spirit. To which they add, that being got up on the top of a Stable wall, whence he had a mind to have stoln some horses, and perceiving that the owner had discovered him, he flung himself down the wall, and in the fall hurt his thigh, by reason whereof he ever since remained lame. However he performed gallant Actions; and he was mightily praised for the equity, policy, and good discipline wherewith he maintained his Army. So that had he not a little too much slackned the reigns of his Cruelty and Ambition, he doubtless had excelled all the Warriers that ever were in the world; for no *Chieftain* had ever attained to the practical part of ranging and disciplining an Army, so exquisitely as he did. And should I relate the several good orders which he caused his souldiery to observe, it would be an endless work; I shall only tell you in what manner he prevented the coming of any spies in his Camp, and how they were presently discovered; for which cause he built a house without his Camp for all strangers that arrived, who were there lodged and treated, having any business to communicate unto him: whereby he prevented their sneaking into his Camp, and their prying into and discovering what was there done. Every evening the watch word was distributed, and each man was to repair to his Quarters. And if any one was found out of his rank, or gadding abroad out of his Quarters, he died without mercy; so that there was no shelter or safety for spies. I shall omit the several manners of repartitions of his Quarters, and under what penalties he caused his Military orders to be observed, since the Reader may be better satisfied therein by several other Pens who have most amply written concerning this famous Captains deeds; and shall proceed more particularly to describe his life. Now by his robbings and thieveries he had so well thrived on all sides, that at last, he was not a little troubled, how to preserve that which he had thus unjustly acquired. And therefore he took two Puissant men among the *Massagethians* to be his Associates, *viz.* *Chaidaren* and *Mirxeus*, who being gained by the presents which he gave them, came unto his relief with their Forces, and with this support, he fell upon the *Tartars*, overcame them and defeated their Cavalry, which gained him such a repute, as that the inhabitants of *Samercand* furnished him with Gold and Silver, and Forces to go through with his undertakings. So likewise the King of the *Massagethians* made *Tamberlain* Generall of all his Forces to his own ruine, for at the taking of *Pogdatus* a City in *Tartary*, *Tamberlain* (on purpose to usurp his Kingdom) did cause a Fig to be given him, and after his death married his widow. And immediately after made himself King of *Samercand*, and of the *Massagets*. Harbouring a design at that very time to conquer the Empire of *Asia*; whereunto he was much sollicited and edged on by *Chaidarus*, who brought *Myrxeus* in disgrace with *Tamberlain*, to whom he had reported some words which *Myrxeus* had too freely and unadvisedly spoken of *Tamberlain*, whilst he was only General of the *Massagets*, which cost *Myrxeus* his life. Afterwards he began a War against the *Hircanians* and *Caducians* whom he conquered. And because the *Arabians* did ravage the neighbouring parts, and gave relief unto the *Caducians*; he thereupon took an occasion to invade all the Nations which were subject to the *Sultan* of *Persia*, of *Baldacia*, *Damatia* and of *Egypt*. However though he could not conquer them, after he had well nigh tyred them out; he agreed on a Peace with them, conditionally, that they should furnish him with Forces to serve him in his Wars, and to pay him an Annual Tribute as a sign of their submission.

Tamberlain from a Shepherd becomes a King.

Tamberlain ranged and disciplined his Army very well.

No Spies could get into *Tamberlains* Camp undiscovered.

Tamberlain's Associates.

Tamberlain defeats the *Tartars*.

Tamberlain General of the *Massagetans*.

Myrxeus disgraced, and his death.

The *Hircanians* and *Caducians* conquered by *Tamberlain*, as also the *Arabians*.

Nor did he therefore spare the *Assyrians*, *Persians* and *Medes*, who had given the *Arabians* relief, but plundred all their Countrey, took some Cities, and quite ruined all the lower parts of the Countrey. After which he returned to *Samercand* again, to suppress the *Scythians* who had invaded his Dominions; so that with a puissant Army he passed the River *Araxa*, and did set upon the *Scythians*, who at first did repulse him most valiantly, and for the most part did give him scurvy foils, but at length he reduced them to that pass, that being not able to recoile any further, or to give battle, they were forced to come to daggers drawing, and to trust to the keenness of their Scimeters or Sabels, who giving the *Scythes* a terrible overthrow, all the *Hordes* of the *Scythians* were forced to come to a peace with *Tamberlain*. And as soon as he had settled all things there and was sure of them, he faced about towards the lower parts of *Syria* to conquer it; and assailed the City of *Damas*, where he made a pitiful deluge of blood, and a terrible havock of the wealth which was in that City, being the chief of all the *East* for the *Levant* in traffick with our *Europians*. And being not satisfied with that booty, he marched towards *Alep* which Town surrendred it self, being unwilling to incur this *cruel Champions* displeasure, of whom it is reported, that in his assaulting of places the first day he set up a white Banner or Ensign; signifying that if the besieged did surrender themselves that day, they should have their lives and goods preserved. The second day, he caused a red one to be displayed, his pleasure then being, that in case they yielded that day, the Masters and chiefest of the families should onely be put to death to save the rest. And the third day he caused a Black Banner to be set up, denoting that he was resolved not to hearken to any capitulations at all, nor to give any Quarter, so that those who were taken in that or the following days, should be put to death, both Men Women and Children, small and great, the Town pillaged, and afterwards fir'd. Wherefore those of *Alep* having seen the miserable punishment which he inflicted on those of

Tamberlain's Wars against the *Scythians*.

Tamberlain Wars in *Syria*, takes *Damas* and *Alep*.

Tamberlain's Banners or Ensigns at the besieging of Cities, and their significations.

of *Damas*, chose rather to submit unto the mercy of this roaring *Lion*, then to exasperate and make him worse.

But whilst he was busied in this manner, tormenting some, and undermining others, flattering himself with the vain hopes of the great Conquest he should make, he was called home again by the troubles which were arisen in his own Country. For the great King of *Catay*, who is one of the nine *Indian Hordes*, and the Soveraign of all the *Tartars*, had made a pretty spoil through all *Tamberlains* Countrey, who in the beginning thought to have thundred him out again, but finding with whom he had to deal, apprehending least if he should exasperate the great *Cham* of *Cattai* too much, it might endanger his possessions, was constrained to come to a Treaty, and to demand a Peace, which was granted him, conditionally that *Tamberlain* should do him homage, and should pay a yearly Tribute for the *Messagetes* Countrey which he held. Nor need we to doubt but that *Tamberlain*; might have withstood the great *Tartar*, but that he was loath to diminish his Forces, with which he was resolved to wage War against the *Ottoman* Family; being spurred on thereunto by the great Ambition he had always to undertake some considerable expedition or other against his Neighbours. Wherefore being entred *Cappadocia*, he besieged the City of *Sebasta*, and fought against it with so much dexterity, as that the *Turks* being discouraged, and having lost all hopes of being relieved, had not the heart to defend themselves against the *Scythians*, *Persians*, and *Bactrians*, who having taken the Town put all to the sword whom they found in the place, so that it is said there died that day, above sixscore thousand souls, besides some persons of quality, which were taken, and amongst the rest the Son of *Bajazet* the first of that Name, who by his Father had been put in the City of *Sebasta*, the better to provide for the defence of it; but he had not long kept it, before *Tamberlain* made him pass under the merciless cruelty of his most impious rage. After which he sent Ambassadors unto *Bajazet*, commanding him to render unto all those whom he had dispossessed, whatsoever he most unjustly detained from them (which was but a meer pretence in *Tamberlain* to pick a quarrel with *Bajazet*) as also to pay unto him vast and excessive Tributes. Nor will I here venter to contest whether *Tamberlain* had just cause to War against *Bajazet*, as being a Tyrant; for all the world knows this *Tartar*, made use onely of this cloak or pretence the better to colour and disguise his design to out this poor *Turk*, who on his part was nothing inferior to *Tamberlain*; who although he was called *Temis Cuthlu*, which in the *Tartarian* Language signifies a *Fortunate Iron*; because he was not onely happy in his enterprises, but as valiant as his Sword; insomuch as that he made a great part of the world tremble. So on the other part *Bajazet* was sirnamed *Lelapa*, which signifies a *Furious Wave*, and *Hildin*, which signifies *Boisterous and Impetuous*. Notwithstanding *Tamberlain* did make him know, that his *Fortunate sword*, did not apprehend the being shaken or broken by the *Turkish Waves and Thunderbolts*; but that to the contrary his name *Lelapa* was rather to be stiled *a whirle Wind*, not by reason of *Bajazets* vertues and valour, but because of his passion and hastiness, whereby those fortunate enterprises were dissipated and confounded, which he might have carried on gloriously, had he suffered reason to have been his guide. And it even fell out so, for *Bajazet* returned a very smart answer unto *Tamberlain*, and unadvisedly tainted the *Tartars* Wives honour; which words cost him dear. For as *Tamberlain* did not bear any good will to *Bajazet* at all; so his Wife being enraged at the indignities which were put upon her by the *Turk*, did so highly incense her Husband, as that he was not to expect any peace with his Wife, unless he pursued the *Turk* with fire and sword.

The King of *Catay* wars upon *Tamberlain*.

Tamberlain makes a peace with the King of *Catay*.

Tamberlain wars against the *Turks*, takes *Sebasta*.

Bajazets Son taken in *Sebasta*, and put to death.

Tamberlains pretence to war upon *Bajazet*.

Arrogant titles appropriated to *Tamberlain* and *Bajazets* names.

A great defect in *Bajazet*.

Tamberlain exasperated against *Bajazets* answer by his wife.

Wherefore *Tamberlain* assembled a formidable Army of *Tartarians*, *Scythians*, *Persians*, *Armenians*, and *Bactrians*; amounting unto the number of eight hundred thousand fighting men, and passed through the Provinces of *Lydia* and *Phrigia*, which caused *Bajazet* to raise the siege of *Constantinople*, and to march unto *Asia*; to hinder the *Messagetan* from coming into his Countrey, resolving before *Tamberlain* should have time to proceed he would encounter him, and fight him in *Armenia*, or upon the banks of *Euphrates*, and although they sought each other, yet they could not meet a long while. *Bajazets* Council in the interim were of opinion that he should do well to treat with *Tamberlain*, seeing he was not strong enough to resist him, and would not dispend his Treasury to raise new Forces. After which the *Turk* having intelligence that *Tamberlain* marched in *Bithinia*, to besiege *Pruse* (heretofore *Bruse*) the chief City of the Countrey and the Royal Seat, he resolved to fight him in that place. And both Armies joyned battle on the Mount *Stella* (where *Pompey* fought with *Mithridates* in the year one thousand three hundred ninty and seven) and the *Turk* chancing to be worsted, there were above two hundred thousand of them slain in the place, and an infinite number taken. Now *Bajazet* perceiving that the day was lost, began to acknowledge his error, when it was too late, wherefore he resolved to repair the faults the best he could, and save himself by flight, being mounted on a Mare; which was as swift as the wind. But the misfortune of his disaster following him; he was pursued by the *Tamberlanists*, who overtook him, by the fault which *Bajazet* committed in letting his Mare drink, who thereby became so heavy and replenished, as that she could not make so much way as she did before; besides all which this poor King was troubled with the Gout, which had disabled his hands and his feet. The *Tamberlanists* having

A war between *Tamberlain* and *Bajazet*.

Tamberlain fights *Bajazet*, and kills a great number of the *Turks*.

Bajazet taken prisoner.

ving seised on so rich a booty, as also on all the *Basha's*, *Beglerbyes*, *Agaz*, and *Sangaes* of the King of *Turky*; he was brought unto *Tamberlain*, who taking him by the shoulders said these words, *Thou disloyal Coward thou art now my Slave, and shalt receive the reward of thy deserts.* *Bajazet* being full of amazement, answered him, *I pray you Sir, kill me*, but the Conqueror replied, *Lets go, lets go, there is no man can save thee.* When as this miserable captive forgetting the miserable estate wherein he was, returned harsh language unto his conqueror, and with injurious terms began to inveigh against *Tamberlain*, reproaching him with his base extraction, and with his former profession of thievery. So that it was a wonder this *Zagathean* did not cause him immediately to be slain; for on a less occasion he caused his great friend *Mirxe* to be put to death, because he only had adventured to say, that the principality of *Samercand* was too well settled, to fall into the hands of so inferiour a fellow, and so inconsiderate a robber as *Tamberlain* was; although these words were not spoken in his presence, nor after he had attained to that dignity. But it seems he reserved the venting of his choller upon *Bajazet*, because he would not put him to death before he had observed all the formalities of justice. And truly the Captive King had little reason to rail at him, for immediately he caused him to be set upon a Mule, and in a way of derision to be led through all the enemies Camp, and afterwards caused him to be tyed in Golden Chains, and to be put in a Cage, carrying him up and down with him wheresoever he went, and when he got upon horseback, he caused him to kneel down, setting his feet upon his neck and shoulders, making him his footstool (as formerly *Sophorus* the King of the *Persians* did unto *Valerinus* the Emperor of *Rome*) and fed him only with crums of bread and broken morsels which he flung unto him just as if he had been a dog. However *Bajazets* courage could not hereby be abashed, as it appeared when *Tamberlain* caused that *Sultaness* which the *Turk* loved best (and who was taken with the Kings children and all *Bajazets* Concubines in the *Seraglio* of *Pruse* or *Bruse*) and made her serve him at table. At which sight, the miserable captive flew out into howlings and roarings, reproaching the Conquerors baseness and pride, in making so little esteem of the Kingly race, for this Lady was the daughter of *Eleazor* King of *Servia*. Moreover these conquests so puffed up this *Tartars* heart, as being not able to contain himself within any compass, he had designed to pass into *Europe* to conquer it, but his death put a period to all his ambitious enterprises, in the year of our Lord fourteen hundred and three. He was the most Ambitious man that ever was heard of, and who would by no means be rendred civil nor familiar. Whereof a certain *Genua* Gentleman, who was one of his great favourites can give a testimony, and who essaying to break him of his rudeness and inhumanity wherewithall he treated those which he had overcome, he answered him, *How now thou Dog? dost thou think I am a Man? I am the wrath of God, and the ruine of mankind*; nor have scarce any exceeded him in cruelty. Two examples whereof I shall set before you: The first was when he caused that most barbarous inhumanity to be exercised at *Damas* on the maidens and young children, who came out of the said City to meet him, clad in white, and bearing Olive branches in their hands for a token of peace and submission; this unworthy and cruel Tyrant set his Cavalry to Massacre and trample underfoot all that flower of youth, and taking the City, he put all the inhabitants thereof to the sword. The second was the impiety which he committed against the Spittle of Lepers which was joyning unto the City of *Sebasta*; where by reason of their not communicating with the rest of the people, and so consequently were not in a capacity to prejudice the *Tartar*; and whereby they might have promised themselves a priviledge of security, yet he caused them to be inhumanely Massacred, alledging, *That they infected the Air.* But for all this I must not rob him of that honour which he acquired for his strict observance of Justice, even against his own souldiers, who as soon as they were taken in any offence, were most severely punished, which we may observe by the sentence which he caused to be inflicted upon one of his Captains, who walking on the Coast of the *Caspian Sea*, three leagues from *Tamberlains* Camp, and espying a very fair maiden who went to draw water, he ravished her, whereupon the said maiden, together with her Father, complaining to *Tamberlain* that she had been violated as she was going to fetch water by a disloyal and perfidious *Tartar*, and desiring him to do her justice; he returned her a most Kingly and gracious answer, that he would most severely punish him, and so he did, for as the *Tartarian* Histories relate, he caused him to be impaled or spitted on a stake alive. Finally least the Reader might be mistaken, and might conceive, that in my description of this *Tartarian* Emperors life, I was ignorant that he was called by another name besides *Tamberlain*. I would therefore desire him to take notice, that I have called him so; To follow the general denomination of him in this manner, that so all men might know, who it was of whom we do write these praises. For according to the *Tartarian* appellation he was called the great *Tamirrham*, although others baptize him *Timir Langue*, and these latter as far as I can conjecture (by the several comparisons which I have observed) do come the nearest to the *Truth*; at least do approach very nigh to the definition of the condition and qualities of the said *Tartar*, whose true name was doubtless *Tamir*; and by reason he was lame, they added the quality of *Langue* thereunto, which in the *Tartarian* language signifies no other thing save a lameness; and so called him *Tamir Langue*. However though he were never so lame, yet he caused several men to go upright, who accounted themselves to be in a better plight, and abler men then himself was, *&c.*

Bajazets indiscretion in reproaching of *Tamberlain*

The dignities and miseries of *Bajazet*.

The Sultaness *Bajazets* wife serveth *Tamberlain* at table

Tamberlains designs to Conquer *Europe* prevented by his death.

Tamberlains sence of himself.

The inhumane cruelty of *Tamberlain*.

Tamberlains impiety against the Spittle of Lepers.

Tamberlain a great observer of justice.

Tamberlains right name.

The end of Tamberlains *Life.*

THE

THE LIFE OF

PRISCIAN the *Cæsarean* Grammarian.

Ann. Mund. 4333.

Nat. Christ. 366.

Mongst all the Ancient and Modern Writers, both *Grecians*, *Latins*, *French*, and others, there is ſcarce any one who hath with ſo much induſtry, facility, and certainty, preſcribed the precepts of well and congruous ſpeaking, as this *Priſcian*, who hath gained ſuch a Prerogative above all the reſt of the *Grammarians*, that all the faults committed againſt the conſtructions of the Syntax, or which do ſavour of a Barbariſm or blemiſh in the Art of well ſpeaking, and accurate writing, are imputed to ſo many injuries done unto *Priſcian*, as if the property of well ſpeaking, and excellent writing, did of right belong ſolely unto him; and that he was guilty of high Treaſon againſt *Priſcian*, who had failed in thoſe preſcriptions which were by him dictated for the *Grammatical conſtructions*, and for which he was to make him an amends. Moreover to the end that all men may the better comprehend what a kind of preheminence I intend to allow him above the reſt of the *Grammarians*, I will make a compariſon (although I deſire not that any conſequences ſhould be deducted thence) between ſuch as break *Priſcians* head, and thoſe who counterfeit their Princes coin; for theſe by falſe coins (which are not warranted, and againſt the Laws) do make ſuch money as is neither allowable, nor valuable, and ſo commit a double crime, aſwell by their attempting to uſurp the Royal priviledge of their Prince, as by the expoſing to the publike ſuch mony as will not paſs. And therefore ſuch men may be ſaid to break their Princes head, that is, to uſurp his authority; and (by a diſdain and miſpriſion of their Princes) to deceive and cheat their ſubjects. In the like manner thoſe do break *Priſcians* head, who having not the capacity, and being not verſt in the Art of well ſpeaking, will however venture to tattle, and inſtead of uttering neat and quaint ſpeeches, do produce nought but deſpicable, ridiculous, and forged patcht up ſtuff, under falſe coin; and being not ſo well verſt or ſtored as to pick out the quainteſt allay or expreſſions, do publiſh the moſt impertinent, unpleaſingeſt ill couched pieces, as ever came to light, having no regard at all unto *Priſcians* authority. And truly he might very well have ſilenced ſuch kind of pretenders to learning untill they had attained to a higher degree of perfection in the Art of well ſpeaking and excellent penning. But they on the Contrary by their overmuch preſumption have even enforced their way, and emancipated themſelves ſo far, as to obtrude moſt abortive diſcourſes, which are ſo obvious to the ſhalloweſt brains, as that without the bringing of them to the touchſtone of wit, It may be eaſily diſcovered that they were not forged in *Priſcians* Study, but coined in ſome ſordid Kitchin-ſtuff-tub. But I ſhall quit this unſavoury diſcourſe, relying upon the general conſent of all Judicious and Learned perſons;

The meaning of breaking *Priſcians* head.

A ſimilitude between falſe coiners, and thoſe who break *Priſcians* head.

sons; That this our *Priscian* is deservedly reputed to have been the *Prime Chieftain* of all the *Grammarians*; And therefore the King of *Persia*, did most highly esteem him, by reason of his singular and surpassing knowledge, which he sufficiently evidenced by several books which he composed upon the *Grammar*, having not left the least parcel of it unrefined: Besides which, he was an excellent *Philosopher*, which we may discern by his books of his Natural questions, and those he wrote on the Art of *Cosmography*. He flourished (as *Trithemius* saith) in the year of our Lord, six hundred and twenty. And I do find that there were two personages of this same name, the one was *Priscian* the Heretick, who lived about the year, three hundred fourscore and three; the other was this *Lydian* Philosopher, who wrote upon the books of *Theophrastus*, concerning the *Sence*, the *Phancy*, and the *Intellect*. As to the place of *Priscians* birth, divers have strangely mistaken themselves, in saying that he was born at *Cæsarea*, although several grave and credible Authors do testifie that he was born at *Rome*; and amongst the rest, *Babtispa Guarinus* of *Verona* hath most elegantly proved it. That which caused the mistake was, because *Priscian* intitles himself of *Cæsarea*, and whereby some believed that *Cæsarea* was the place of his birth; but it was for another reason he was called a *Cæsarean*, viz. because he had perfected most of his Studies at *Cæsarea*, and had gained a marvellous reputation in that place; insomuch that he rather chose to be called by the name of the place where he had studied, then by the name of his Native Countrey. Whence some have inferred that he was transported with an unjust ambition, by reason he disdained the place of his Nativity, to give himself to a strange place, that he might thereby only make the repute of his fame spread the more abroad; nor do I doubt but that he was a little too much guilty of this crime, when he made that ambitious and lofty Etimology of his own name, for he should rather have derived it from *Priscus*, then from the Verb *Præscio*; but was willing by the said Derivation the world should take notice that the said name had been given him, because of his profound knowledge in the seven liberal Arts and Sciences. But that we should thence infer that he was more covetous and ambitious of honour then he deserved, truly I cannot well aver; for that I am of a contrary opinion, and that he cannot be sufficiently praised for his not having been ungratefull unto the City, which had given him a distinction from the ignorant animals, although the said City was far inferiour indeed unto *Rome* (which at that time was the chief City of the whole world) and this *Cæsarea* was but a mean Town of *Palestin* built by *Herodes*, whereof *Eusebius* was *Bishop*. And at this day the said Town is called *Balbee* and *Belme*, as I have declared in my *Cosmography*. Moreover the supputation of the time wherein this *Priscian* lived, is much different; for *Trithemius* the Abbot saith, that he did flourish in the year of our Lord six hundred and twenty; and by the denumberment of the *Roman* Consuls, we find that he lived long before, because that he dedicated his chief book to *Julius the Consul and Roman Patrician* (who afterwards is said to have been Emperor) in the year of our Lord three hundred threescore and six. But *Raphall Volateran*, in his *Anthropology*, differs yet more, for he saith, that *Priscian* was in repute and did flourish in the City of *Athens* in *Greece* during the Emperor *Justinians* reign, and that he there composed several Books, and amongst the rest his *Latin* and *Greek Grammar*; which if it were true, *Priscian* must have lived long after, seeing that *Justinian* the elder (who succeeded *Justin* the first his Uncle) reigned in the year, five hundred twenty and eight; and *Justinian* the second son of *Constantine*, reigned in the year six hundred fourscore and seven. Mean while that which is most certainly apparent, is, that *Priscian* lived much about Saint *Jeroms* time, who (as the Abbot *Trithemius* says) deceased in the year of our Lord four hundred twenty and two, on the last day of the moneth of *September* being of the Age of ninety and nine years old. So that we must conclude *Volaterans* calculation to have been erroneous, as also *Jaques Bergamos*, who transports Saint *Jeroms* life, unto the year four hundred twenty and nine; in which time he will needs have him to have flourished, which according to the former calculation would have been seven years after his death. And that which troubles me most of all, is, that *Volateran* doth confess that *Priscian* did very much affect Christianity, but afterwards he also saith, that he had gathered out of certain Authors, that afterwards he recanted. But by reason it is not specified wherein he failed, and in which points of Doctrine he was not resolved; moreover unless there be more proofs then those which are extant in his writings, for my part I cannot thence infer any suspicion of *Heresies* in him. Unto this our *Priscian* the Translating of *Dionysius Africanus* his book (concerning the situation of the world) is attributed, although the Grammarian *Phemius Philamore* did it, which said work was after put into Latin Verses by *Simon Lemnius*. This work is very much praised by all good Authors, because (as *Pliny* tells us) *Dionysius* was ordered by the Emperor *Augustus*, to make a discovery of all the Dominions of the *Levant*, and to set down his observations in writing concerning them, the better to inform his eldest son, who had undertaken the expedition of *Turcomania* against the *Parthians* and *Arabians*; so that it is no wonder *Priscian* was reputed to be the Translator of that work, which is the more commendable and credible by reason it was framed and composed by a Geographer, who believed not the report of others, as our Modern stripling Geographers do, who doubtless were hatcht in some of your frozen musty *Scotch* Islands, *&c.*

Priscian the Prince of the Grammarians.

The King of *Persia*'s esteem of *Priscian*.

Priscians books

Two persons called *Priscian*.

The place of *Priscians* birth.

The reason why *Priscian* was called a *Cæsarean* although he was a *Roman*.

The Etimology of *Priscians* name.

Cæsarea, what and where.

A different supputation of the time wherein *Priscian* lived.

Priscian lived much about Saint *Jeroms* days.

Priscian once a Christian, but afterwards supposed to have left the true Faith.

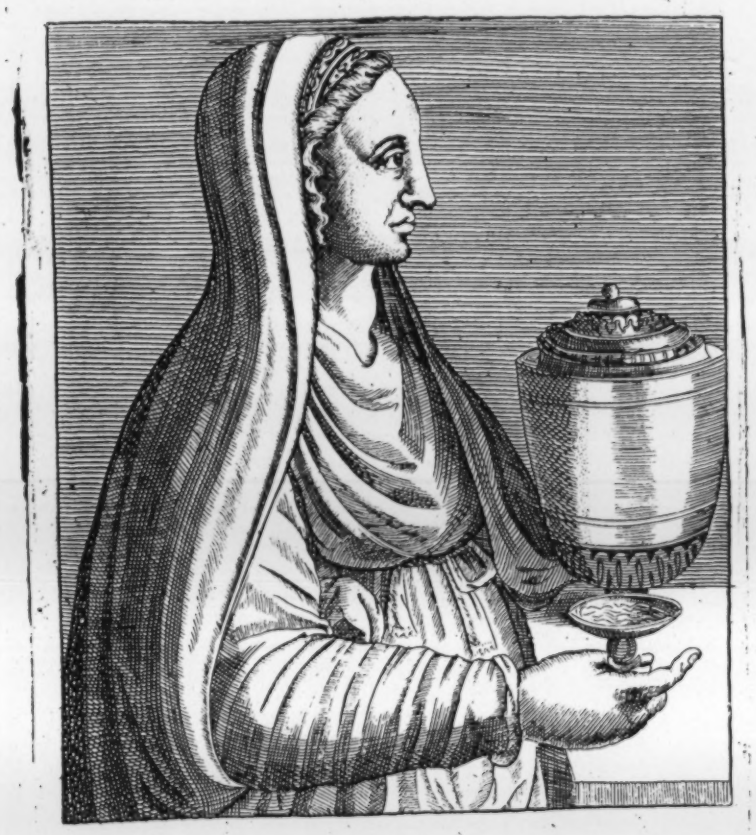
The translation of *Dionysius* his book concerning the worlds situation attributed to *Priscian*.

The end of Priscians *Life.*

THE

THE LIFE OF

ARTEMISIA, the Wife of *Mausolus*, King of *Caria*, or *Halicarnesses* in *Greece*.



Ann. Mund. 3586. *Ant. Christ.* 376.

Burials much honoured by the ancients.

HOwever some may have despised the burying of the dead, yet it hath always been had in an extraordinary recommendation amongst the ancient; which the Holy Writ it self doth manifest unto us, in the time of *Joachim* Son of *Josias* the King of *Israel*, whom God threatned by his Prophet *Jeremy*, Chap. 22. that he should be buried in the Sepulchre of an *Ass*, That is to say, that his body should be cast upon the earth without any Sepulchre at all. *Cicero* likewise in his Oration which he made for *Milo* doth very much blame *Clodius*, because he was not honoured with the Funeral rights which were in use at that time, *viz.* with the representation of Images, mournful ditties, publick shews, lamentations, hymns, verses and orations appropriated unto the praises of the deceased party. And truly the *Romans* so much honoured *Interments*, as they accounted it a great infamy and disgrace to be deprived of it; and even appointed it as a punishment to some notorious criminals, as unto *murderers*; such as had deserted their parents in necessity; and other offenders, contained at large in their Funeral institutions. And because several Nations have used sundry sorts of ceremonies at the burying of their dead, we will briefly set down some of them. The *Romans* did sometimes use to bury their dead bodies, and put them in the Graves before they burned them; onely erecting earthen Sepulchres made of great clods over them, instead of Marble monuments, which custom lasted for a long while amongst them. But finding at length that they could not easily draw forth of the earth the bodies, or bones of such as had been long buried, they then began to burn the said bodies, and to reduce them to Ashes; which having assembled, they preserved them in certain vessels called *Urnes* which they caused sometimes to be made very richly and costly; like unto those wherein the Emperor *Severus* his Ashes were preserved, which were of Gold enchased with costly *Pearls*. I my self have seen such like vessels which were made of earth, and some of Glass, as in *Greece*, in *Egypt*, in *Italy*, and in *France*, about the Provinces of *Bourdeaux*; but especially in the Isle of *Zant* belonging to the Signiory of *Venice* (and not unto the *Turk* as *Munster* says) where the Ashes of the great Orator *Cicero* were preserved, (as I have already described in my Cosmography) and thus much may suffice concerning the *Romans* Funerals. Other Nations who were less civilized, had likewise their particular wayes and manner of burying their dead. The *Lothophagians* did cast them into the Sea, instead of burying them. The *Hircanians* exposed

Ancient Ceremonies used at Funerals.

A disgrace among the *Romans* to want a burial.

The ceremonies used by the *Romans* at the solemnizing of their Funerals.

Solemnities used by other Foraign Nations in the burying of the dead.

exposed them unto Dogs and Birds to be devoured, which creatures they purposely kept. The *Tiberians* hanged such upon Gibbets as became very old. The *Messages* and *Troglodits* (a people of *Ethiopia* who have but one eye as *Pliny* writes, though I believe it not) did eat their dead themselves; giving this reason, That it was better they should eat them, then the Worms. The *Scythians* did Interre those with their dead, who were best beloved of them in their life time: And the *Egyptians* and *Syrians*(observing a greater humanity to the dead) did as much as in them lay strive to hinder their dead bodies from rottenness and putrefaction, shutting them up in certain small Chests, after they had well Enbalmed them with Myrrh and Aloes, the juice of Cedar, strewing Salt within, and several other Aromatical Drugs and Scents. But leaving this discourse, let us proceed to our intended purpose; and dilate on the particular of this most excellent Queen *Artemisia*; whose Pourtraicture I do herewith present you, in the said manner as it is exprest in an Antick Meddal which I do keep in my Cabinet, not much differing from a Marble Statue which I did see in the City of *Rhodes*.

Artemisia therefore was the Wife of *Mausolus* King of *Cacania* called *Caria*, and of old *Halicarnesses*, a rude barbarous Country, of little or no esteem, before it was inhabited by the *Grecians*; and whence the Proverb sprang, *In care periculum*: *There's danger in* Caria: which said *Artemisia*, by reason of the extream Love which she bore unto her husband; after his death caused his body to be burnt; and conceiving with her self, that she could not find a more commodious place to bury him in, then her own body; she caused his Ashes to be preserved in a rich *Urne* of Gold, and daily amongst her Wine, drank a certain quantity of them; mourning all the rest of her life time for her deceased husband; and thus you see what an admirable Funeral obsequie she prepared for him. But not contenting her self therewith neither, she caused such a Tomb to be built for him, as never was heard of before, and the which she called by her Husbands name *Mausoleum*, which said Tomb was accounted one of the seven wonders of the world; being built in a square form, containing seventy foot in length, four hundred and eleven foot in circumference, and eight cubits in height. And to cause it to be the more exquisitely finished, she sent for the four rarest Architects of all *Greece* and *Asia*, viz. *Sapas* from the Isle of *Mileta*, who built the East side of it: *Bryaz* the *Silaegon* Eunuch who built the Northside of it, *Timotheus* the *Phrygian* who built the Southside of it, and *Leocares* the *Lavian* who built the Westernside; and although *Artemisia* chanced to dye before it was quite finished, to the full perfection of it; yet however the said Artificers did not give over the work untill they had quite finished it; and it is worthy to be observed, that four thousand men labored in it daily. Moreover the said Queen, to render her Husbands Funerals more famous, caused, and ordained a prise of Plate and of other precious Gemms to be given to him who should in a most elegant manner set forth her Husbands praises in a Funeral Oration; which is a rare demonstration of a Womans love and liberality towards her deceased Husband, manifesting that it ended not in her death, but that she desired to have it live to all posterities that should succeed her. And so it did, for this unparalleld structure of Queen *Artemisias* Funerall Monument, for her deceased Husband, gave a name to all the Tombes which were ever after erected for Emperors, Kings, Princes, and Potentates; and the which have ever since (as *Prosortius* writes) been called *Mausolea*: and moreover thus much we may read in *Martial* concerning *Artemisias* praise on that account, *viz.*

Artemisia whose wife.

Artemisia burieth her husband in her own body.

Mausolus his Sepulcher built by *Artemisia*.

The rare Artists imployed in the building of the *Mausoleum*.

The number of workmen which labored in the *Mausoleum*.

The Mausolean *Tomb*, *which seems*
To raise it self unto the Skie.
Thy praises (Artemisia) *deems*,
To eccho forth eternally.

Which serving as a president to Posterity, was imitated by some others, whose fame will never dye; and that we may not be taxed to have passed them under silence. Behold, *Porcia* the daughter of *Cato* and the Wife of *Brutus*, who hearing of her husbands death, the sooner to end her days and follow him, swallowed down hot burning Coals. In like manner *Agria* the daughter of King *Adrastus*, and the wife of *Poliantus*, the son of *Edipus* King of *Thebes*, hearing that her Husband was slain in a Salley which he made against the enemies who besieged the City, got her self out of the place, and without the least apprehension of the adversaries cruelty, or the fierceness of savage beasts, she went unto the place where the battel was fought, and sought for her husbands body in the dark of the night, which having found amongst the dead, she brought it back with her into the City, and causing it to be burnt, after she had bedewed it with a torrent of tears, she put the Ashes into a Golden *Vase*, and at every new Moon drank a certain quantity of them; vowing at the same time a perpetual Chastity, which she observed all the days of her life, and thereby did imitate *Artemisias* glorious resolution. But if by these superstitious actions *Artemisia* rendred her self commendable: How much more ought we to admire her for her gallant conduct in the managing of a war? For having been constrained to desist a little from those moans which she daily poured forth (in imitation of the languishing Turtel Dove, after her mates death) and for a while to quit her dismall lamenting life, to resist an Army of the *Rhodians* which invaded her Territories, she therefore assembled her Forces, and marched towards them to prevent their further proceedings, defeated them two several times, and gained their Island. In testimony whereof a Statue was erected to her honour in the City of *Rhodes*, hard by the place where formerly the *Colossus* stood: And had she been the first of her Sex who had given this proof of her Prowess, her Heroical magnanimity might have been doubted of. But since there have been several famous Ladies who have far exceeded the strength and vallour of women,

Several famous Ladies whom could not be separated from their husbands by death it self

The prowess of *Artemisia* against the *Rhodians*.

The valour and exploits of *Semiramis*, Queen of *Assyria*.

men, I may promise my self that a greater belief will be given to this foregoing recitall which I have made. And for example sake, I shall onely alledge one, *viz.* *Semiramis* the Queen of the *Assyrians*; who being entred upon the possession of so great a Monarchy as that which was afterwards held to be the first of the whole world under the Banner of a poor dismall and rejected Dove, did subdue all *Ethiopia*; withstood *Staurobales* King of the *Indies*, who (although its seldom known that the Dove dares contest with the Hawk) she overcame not onely in words but in deeds, as *Dion* the Historian relates, who tells us, that the said Queen *Semiramis* (having understood that the *Indian* King slighting her Feminine frailty thought to have out-dared her with high language) not being able to brook his insolence, sent him this message, *The effects of a combat, are deeds, not words* Staurobales; and in effect she fought and vanquished him. So likewise that which *Justin* relates of her, is very considerable, and worthy to be had in remembrance, *viz.* That news being brought her that the inhabitants of *Babylon* (a City, by her self restored and built up again) were in a high Mutiny, and tending towards a sedition; although she was a dressing of her head when she received the news; yet however she got up and on horse-back with her hair hanging about her ears, and being accompanied onely with those which were about her, she took the field and rushing into the midst of the mutinous rable, she behaved her self so discreetly and prudently, as that she appeased the sedition, and settled the inhabitants of *Babylon* in their accustomed obedience and loyalty. For testimony of which noble and heroick attempt of hers, and high resolution (not to lose so much time as to stay and put up her hair) there was a Statue erected in *Babylon* representing her just in the same posture as she was when she accomplished so memorable an exploit. But to return again to our *Artemisia* the Dowager Queen, she having laid by her Widows habit upon force (the days of her mourning also being expired) was constrained for the good and future defence of her Countrey, to re-assume the Robes and Regal Ornaments belonging unto her; which she was perswaded to do, not without a great deal of reluctancy. But finding that States affairs were too burdensome for her dejected spirit, she disposed of the Government of her Kingdom, unto those of her Council, whom she best trusted; and because her very Palace grew distastful unto her, by reason of the non consociety of her dead Lord and King, she chose to abandon it and her very Country to boot. Wherefore having given sufficient orders for the compleating of her Husbands Monument, she resolved to engage in some Foraign adventures. And it so fell out, that at the same time *Xerxes* the great *Persian* Monarch (ambitiously aiming to reduce all *Greece* under his subjection) raised an innumerable Army by Land, and an invincible Navy by Sea, with whom *Artemisia* siding against the *Grecians* (her Husbands ancient Foes) rigged and manned out three Ships of her own, of which she was *Archi-Talassa*, or high Admiral; and so putting her self under the *Persian* Emperours protection, she joyned his Fleet, and behaved her self so valiantly in a bloody Sea-fight which happened between the *Persians* and *Grecians*, as that her Ships (particularly known by their Flags and Ensigns) were observed more to endamage the *Grecians* Fleet, both in an offensive and defensive way, then all the *Persian* Fleet besides; and although the *Persians* had the misfortune to be vanquisht in that Sea expedition (though far excelling in number) yet Queen *Artemisia*, with hers, narrowly escaped and got in safely to *Phalerum*; although she was closely pursued by *Aminius Palenæus* an *Athenian* Commander, who not being able to come up, or cope with her, relinquisht the pursuit of her, and onely contented himself to send better sailed vessels after her, and to send ten thousand *Draghnes* upon her life, deeming it an high indignity, that a woman should affront the whole *Athenian* Navy, and afterwards make her way through them all. And *Xerxes* himself, as *Herodotus* in his *Urania* reports, beholding how bravely above all his Fleet *Artemisia* and her Ships behaved themselves, and how couragiously they forced their way when all his Navy was in a manner quite defeated, fetching a deep sigh, he said, *Viri quidem extiterant mihi feminæ, feminæ autem viri. My men this day have stood me in no better stead then women, and the women onely have behaved themselves like men.* And thus much we thought good to note concerning this most eternally glorious and famous Queen *Artemisia*.

The magnanimity of Queen *Artemisia*.

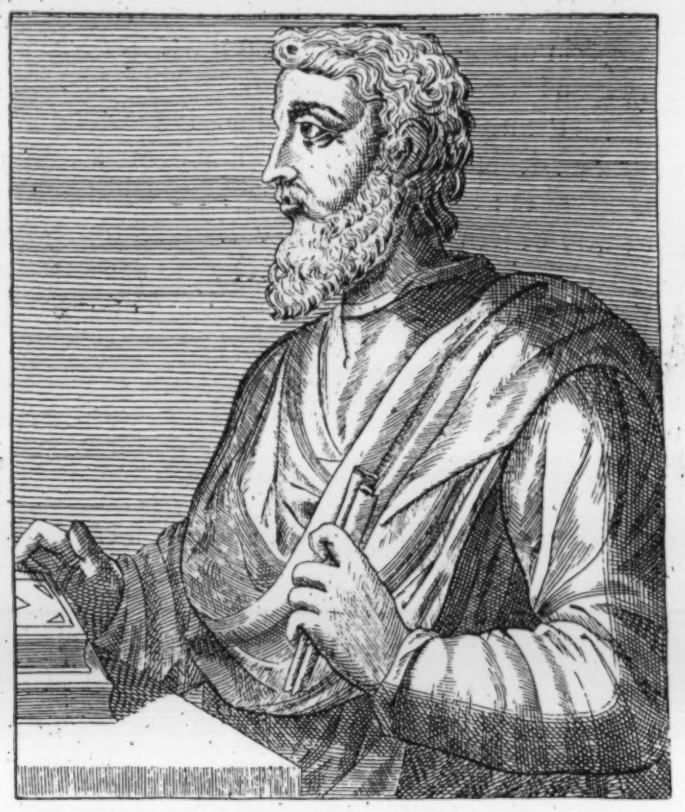
Artemisia assists the *Persian* Emperour *Xerxes* against the *Grecians*.

Xerxes his Character of Queen *Artemisia*.

The end of Artemisias *Life*

THE

THE LIFE OF
MARCUS TERENTIUS VARRO.



Ann. Mund. 3896. *Ant. Christ.* 71.

A Mixt learning hath seemed so strange to some that they have dared to say it was not onely mis-becoming a man to addict himself to several kinds of discipline, but that it was impossible any man should attain to a perfection in them, and do little regard the complaint of that no less grave *Philosopher* then excellent *Physician*, who complained of nature, *That the life of man was so short, and yet one onely Science was so long*, as that a man (how able diligent or subtill soever) could hardly attain to the height of its perfection. For my part, I shall willingly set down my Judgement and freely confess that the weakness of humane understanding is such indeed, as that to attain to the perfection of any one Science, the life of two or three men, though four times prolonged) would scarce suffice. But to exclude some lively wits, and to conclude that an active spirit cannot perform that which many others could not do without a great difficulty, would be altogether void of reason, and would confine the capacity of all humane industry, within the levell of some few mens weaknesses; and although this Axiom may be verified both by reason and arguments, yet because it would require a longer time, and be subject to uncertainties, I have rather chosen to propound one Person who will give us an assured proof of the Paradox which I maintain (that is to say) *That a man may be very well verst in severall Sciences.*

Mans life but short, Arts and Sciences long.

One Man may be verst in several Sciences.

And this our *Varro* was born in the Province of *Narbonois* in *France*, a man so generally verst in the knowledge of most Sciences, as that it is a hard matter to beleeve what I propose, *viz.* That there are very few Arts upon which he hath not left some observations in Writing of his excellent Learning: Moreover the Catalogue of the Books he composed (which was learnedly collected by *Gesnerus*) will give a sufficient Testimony to what I say, and will clearly manifest, that there are few points, either in *Divinity* or the *Liberal Sciences*, which he hath not plainly illustrated, according to the time wherein he lived; And was for this reason much honoured by St *Augustin* in his sixt Book of the *City of God*, where he thus saith concerning *Varro*; Who is there that with more curiosity hath dived into those things which have been surmized concerning the Godhead? Who hath found them out more Learnedly? or who hath more seriously considered them? who hath distinguished them more subtilly? who hath written more diligently and largely thereon then he? Abounding in learned sentences, and though his language be not very pleasant, yet those who delight to learn according to the Rules of Discipline may the better

Varro praised by St *Austin.*

profit by him: which manner of writing is by us called a Scholasticall and difficult way of Penning, but the other a free and liberal manner of writing, like unto the style of *Cicero*, which was pleasing to those who read it. In which few lines St *Austin* comprehends all that can be said of our *Varro*; to whom I would remit all those who are so curious as to furnish their Libraries: As for *humane* and *liberal Sciences*, that man cannot be found, who according to the times, hath written more to the purpose on them than himself. True it is, that at present we have not all his Books, so that the thoughts of framing a Library onely of his Books, would be a meer Chimera: And yet I would not counsel any one to peruse any other Books save those written by this excellent Philosopher *Varro*; and might I be credited, I should advise all those that design to erect Libraries, to found them on the pattern and model which we have from the Magazin of *Varro*; who sets up the *Mathematicks* in an eminent and honourable place; the *Mineralists*, and searchers of hidden secrets in the bowels of the earth, may from his abounding Treasure, draw forth the mystical vertue of their Divine undertaking. As for the *Historians*, and *Antiquaries*, it cannot be denied but *Varro* hath laid them a foundation, having traced the succession of Times, Ages, and Families: He hath likewise made an *Essay* upon *Husbandry*, which is so well digested, as that it may easily be seen (by those few Books which are yet extant, and have been preserved from the malice of the times,) that he was a perfect experienced man. Last of all, the *Grammar*, *Philosophy*, *Poetry*, and the other *liberal Arts*, have received a marvellous lustre from his Labours, which by the calamity and envy of the times had bin abused, discoloured, and for the most part deformed, had not the diligence of *Joseph de L' Escala* (a person endued with eminent parts, and perfect in the knowledge of sublime matters) of *Peter Victor* a *Florentine* (whose memory ought to be cherisht and reverenced by all those who affect either knowledge or vertue) and of *Anthony Augustin* a *Spaniard*, who by his most elegant amendments hath so much reformed our *Varro* (as also many other Authors) and who hath written very exquisitely upon the *Civil* and *Common Law*, and other excellent persons by whom the rich, and diversly flourisht Lineaments of *Varro* are replaced in that perfection we now by their endeavours found them. I could at present make an extract of his Sentences, but because it would be too long, I shall content my self to remember two onely: The first is touching the duties belonging to friendship, which are expressed to the life, not as they ought to be prescribed and ordered by the just precepts of Friendship, but as they are now practised, *Rich mens friends* (saith he) *stand by the Barn to gather up the Corn*: Evidencing that friendship is so corrupted, as that men measure it now onely by the *Ell of profit and advantage*, which hath been very much observed by *Cicero*, *Aristotle*, and others, as well *Philosophers* as *Poets*. The other is concerning the command and power great Persons have over their servants, and slaves, under which Notion many have oftentimes taken a liberty to exercise most execrable cruelties and inhumanities. It is well known that the sentence of these poor Creatures was drawn in that fair *Parchment*, which notably imported, *That all persons who are reduced to a servile condition, are dead*. As it is evident by many passages, as well in the Title of the Rules of the Law, as in other parts of the *Body Civil*, and easie to be observed by the Reader; but they did not well consider, that *by the Law of Nations*, which gave them their originall, this ought to be understood of *the civil death*, and not of the *naturall*. Forasmuch as *Aristotle* hath very well observed in some part of his Books, concerning the *Civil Government*; That there are slaves which have their understandings more free and generous than those that are qualified with the Title of *Liberty*, so that this essentiall form which endued them with reason, could not be taken from them. As for the life which is common to bruit Beasts, it could not be denied that they likewise did not enjoy the same benefits, for to whatsoever pain, labour, or servile subjection they were put, yet are they sometimes more lively, merry, and better disposed then those which do triumph under the *Cloak of Liberty*.

Varro the modeller of a Library.

Varro's works much amended.

Although then the distinction of Free-men from slaves, be not by reason of Nature, yet nevertheless the foolish Masters mistook the civil death for the natural, and handled their slaves as they do *Clay*, *Stones*, and other inanimate things, and made no conscience at all to put these poor creatures to death. I know that the Emperours by their Edicts have moderated, (as much as in them lay) so great a rigour, and *Varro* also hath endeavoured to remedy the same. And upon that occasion held wisely this opinion, That slaves ought not to be forced and compelled to their duties by stripes, menaces, and wounds, but to be drawn to do their duty by mild and pleasant words, kind and humane Actions.

The distinction between a freeman and a slave.

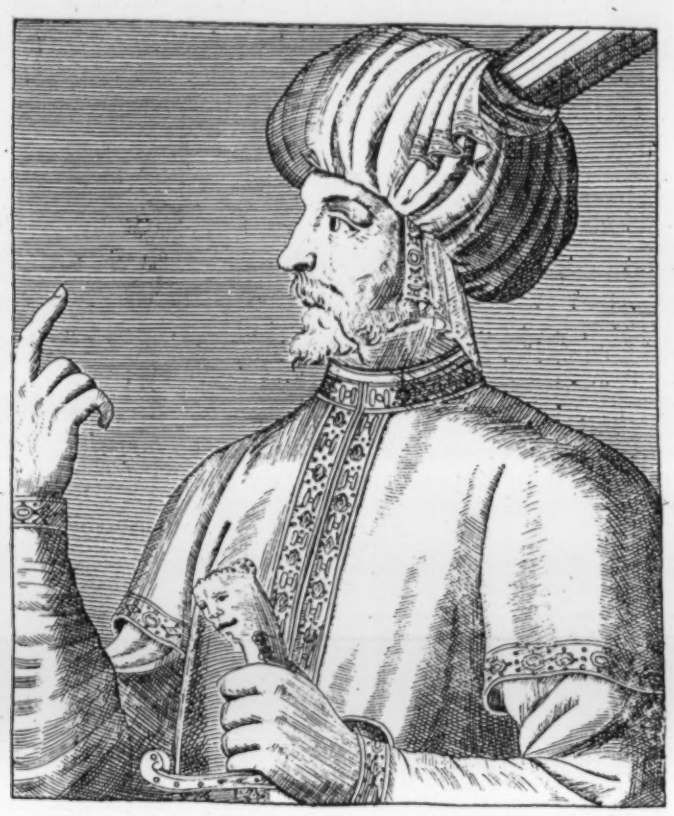
In the Christian world, that cruel and wicked Tyranny of slavery hath for the most part been rejected and cut off: neither were the extortions, cruelties and barbarismes of other people, altogether, and in all places alike horrible, who though exalted to a higher degree of power and command, would not, or else could not by their superiority, destroy at an instant, all those who were inferiour unto them. I shall always remit them to this grave *Consull*, who by reason of his rare and excellent vertues was called to the *Dictatorship* by the *Romans*, but would not except of it, though he were very much courted thereunto. I know full well that some attribute this refusall to some presage which he had drawn upon the *Romans* at the lamentable and almost utter defeat of all the *Romans* in the Battell of *Cannes*. But be it how it will, certainly he was a man that did not begin any thing at the wrong end; neither was it possible that a man, having past through all the Degrees of Honour and preferment in the *Roman* State; and who at last being offered the highest Dignity of all, should be stupid or shallow brained. The long age he lived, having attained to fourscore and ten years, makes me beleeve it was malice onely that afterwards imputed to him the disaster which happened at *Cannes*. However I was willing to let you see his *Pourtraiture*, so as I caused it to be drawn after an Ancient *Medall*, which I brought out of *Italy*, together with those of *Ovid* and *Salust*.

Varro refuseth the *Dictatorship*.

The end of Marcus Terentius Varro's *Life*.

THE

THE LIFE OF
HISMAEL SOPHI King of *Persia*.



Ann. Mund. 5345. *An. Dom.* 1478.

IF any Kingdom, State or Empire in the world hath been turned to and fro like a weather Cock, with divers changes of Governments, it is that of *Persia*, which was first of all usurped by *Alexander the Great*, who spoiled *Darius* of a *Monarchy* he had held by the space of six years, and turned topsie turvy the state thereof in the year of the world three thousand thirty five, in the hundred and twelfth *Olympiade*, and since *Cyrus* usurped it from the *Medes*, two hundred twenty and eight years: And after it had been under the slavery of the *Macedonians*, for the space of two hundred ninety three years, as well as of the *Arsaudes* or cut-throats, and murtherers, the space of five hundred and fourty years; and under the Disciples of *Mahomet* and the *Tartars* a very long time: The *Sophi* seized this fair and spacious Kingdom in the year of our Lord one thousand four hundred seventy and eight, as Chronologers tell us, who have described to us the extraordinary Courage and Valour of *Assambey*, or *Usumcassan* Grandfather of *Hismael*, in memory of whom we write this present History. He had by *Despinacaton* Daughter of *Carlo-jan* Emperour of *Trepizond*, one Son and three Daughters: The eldest was married to *Secaidar* Father of this *Sophy*, who waged a grievous War against *Rustan* and *Alumut* his Son, but was forced to yeeld to his misfortune, and was slain in a totall Rout of his Army at *Derbent*, his head cut off and given to be devoured by Dogs; So great and implacable was the hatred of the *Persians* towards the *Sophies*, that where-ever any of them was found, it was impossible to save his life. The occasion of the hatred was this, *Secaidar* had deposed those from the Government, who seemed to have descended in a right line from *Jacub*; so that indeed there are some by whom this *Sophy* hath been evil spoken of, accounting him a Seducer, and to have got the Scepter by secret and undue practises: but they considered not that those who commanded in person after *Julaver*, were illegitimate, and enjoyed the Kingdom without any just Title. And that it is so, *Baysingir* was the Adulteress that conspired with *Patirsa* the Wife of *Jacub*, Daughter of the Lord of *Sammutra*, to poyson her Husband and Son, with whom she died likewise. As for *Rustan* there was no right to prefer him to the Kingdom before *Secaidar*, but onely in case the Race of the *Usumcassans* should fail: for he was not called to the *Persian* Crown, as Son in Law to that great *Assembeg* or *Usumcassan*, who after the death of *Tamberlain*, (which happened in the year one thousand four hundred and three) delivered the *Persians* from the Tyranny of the *Tartars*. And if *Secaidar* were much opposed and entangled in his affairs, his Son *Hismael* had no better fortune, for as soon as the first news of his Fathers being murthered sounded in his ears, he

Divers changes in the *Persian* Monarchy.

Usumcassan and his children.

Secaidars miserable end.

Secaidars and *Hismaels* right to the Kingdom of *Persia*.

Hismaels flight after his father was murthered.

and his two Brothers, whose lives were envied, and likewise sought, fled away hastily to save themselves, the one into *Natolia*, another to *Aleppo*, and the third, which was our *Hismael*, to the Island of *Arminig*, scituate in the lake of *Vasthan*, or *Gelucalat*; and having taken refuge there, he found an unexpected good reception, by the means of a certain Priest of *Armenia*, who pretended to *Judicial Astrology*, beholding earnestly his face and Phisiognomy, found so great hopes of his excellent graces and perfections clearly appearing by the lineaments of his face and body, that he took all the pains and care he could to bring him up. And besides the Presage of the Constellations, there was hopes that the Kingdom of *Persia* would descend to him, if he could be kept safe from the pursuits of *Amelut*; and that being advanced to the Crown, he hoped he would not be ungratefull, but would advance, cherish and honour him; and hereupon he kept him privately, for fear it should be discovered where he was, and endeavoured to instruct him in the Christian Religion; but this young Prince being puft up with Ambition, little regarded any Religion at all, accounting no otherwise of it, than according to the advantage he received thereby, to compass his desired ends; which was the cause he could not long endure to live with his Master, although he gave him great respect, and for his sake shewed much favour, kindness, and friendship to the Christians, when he came to his Crown, which he obtained not without a great deal of difficulty. After he had taken his leave of this Priest, he retires to *Chilan*, and lives with a *Goldsmith*, much devoted to his fathers family, and by his dexterity, underhand made his friends understand secretly living at *Ardovil*, how earnest his desires were to recover his Liberty, whom he so well allured, that with a common consent they resolved to revenge the Defeat which they received at *Derbent*, and the Massacre likewise of *Secaidar*, unto whom they bore a great affection, because they held him to be their Prophet, having withdrawn himself in a manner from the *Mahumetanism*; nor would he suffer the *Alcoran* otherwise to be allowed of, save according to the interpretation of *Haly*, son in law, and Cousin to *Mahomet*, who had set up a new Faction amongst the Sectaries of that damnable Doctrine of *Mahometanism*. And for this reason *Secaidar* was by *Belle Forrest* erroneously compared unto the chief of the Reformed Religion, because they receive not the Word of God, save according to their own interpretations, rejecting those of the Catholick Apostolick *Roman* Church, in like manner as the *Sophies* did concerning the *Alcoran*; which Conclusion, were it a proper one, we must either confess the *Alcoran* to be good, or beleeve that there is some correspondence or sympathy in it which may make it sympathize with the purity of the Gospel. But peradventure the good man did not prie so narrowly into the matter, as he ought to have done, but onely as to the quality, and not regarding the consequence thereof, he would needs spend his verdict on these Reformations. But the truth is *Secaidar*, by his having changed some particular points in the *Mahometan* Religion, did thereby in such a manner gain the hearts and affections of the *Sophies*, that he became Lord and Master of the Kingdom of *Persia*; and his son *Hismael* remained King, notwithstanding *Alumut* used his utmost endeavours to keep the possession of the Kingdom, which he pretended descended to him by just right from his Father *Kustan*.

Secaidar the first Author of the *Sophian* sect.

Religion a pretence to settle Principalities.

Hismaels first exploit which was his making.

The first gallant exploit which *Hismael* did, was upon the Castle of *Maumutaga*, which he possessed himself of, by surprisall. Now the place being impregnable, by reason of the scituation of it, and the great Treasures found in the Village under the Castle, eclypsed greatly the designs of his Enemy, who durst not send an Army to besiege it, being sure to lose his labour, and therefore would have the world to believe it was a Policy in him, to have this bone fall on purpose into *Hismaels* hands, thinking that being a young man, he would continue gnawing upon that, and not have attempted any further upon his Estate: But reckoning without his Host, he found that he was mistaken, for *Hismael*, with the Treasure he found, drew unto him people from all parts, levied men, and made up an Army, and managed his affairs so well, that in a short space he was followed with five or six thousand *Sophians*; whereas at the taking of *Maumutaga*, he could hardly muster two hundred. With these Forces he advanced to *Sumachia*, a great and Capitall City of the Kingdom, and the siege having not lasted long, *Sermangoli* the King thereof, finding himself too weak to resist the Forces of the *Sophians*, resolved to retire to the Castle of *Culistan*, and abandon the City to the mercy of *Hismael*, who took it, and with the spoils thereof made large Presents to all those of his Army, whereby he did not onely captivate and assure their hearts to him, but the fame thereof spreading abroad, caused new and fresh Troops to resort to him daily, which highly displeased *Alumut*, who was well assured, that so soon as the *Sophy* should gather strength enough, he would fall upon him; And therefore he assembled his Forces together, and *Hismael* did the like, sending to *Alexanderb y*, *Gurgurambey*, and *Mirzambey*, Kings of *Iberia*, to desire aid from them, who upon his promises sent each of them three thousand Horse, and about six thousand *Iberian* Foot, all Valiant and stout Souldiers, with the which, and those Forces he had with him, he marched and became Master of the Field; whereat *Alumut* who was but a young man, (not above sixteen years old,) was much perplext, hearing of the great preparation which his enemy made. Whereupon he came to *Tauris*, and from thence marched towards *Sumachia*, between which two Towns the two Armies met in a posture to engage in battell, but the great River standing as a Barricado between them, hindred their design for some days; till at last the *Sophy* had found out a Foord, and by night, whilst the enemy lay secure, charged *Alumut* so furiously, that the *Sophy* had cut off the most part of his men before they were well rouzed out of their sleep, and *Alumut* himself had likewise fallen by the Sword, had he not in all haste saved himself in *Tauris*, which was also taken by the *Sophy* about four days after: who knew not, as he ought, how to gather the fruits of his Victory,

Sumachia taken by *Hismael*.

Succour sent unto *Hismael*.

Alumut defeated by *Hismael*

Tauris taken by *Hismael*.

ctory, but abandoned himself to all kinds of cruelties, manifesting his nature was bent to all kind of inhumanities, not at all savouring of the mild and sweet disposition of a *Persian*. I will not mention the search he made for the bodies of *Jacub* and other *Nobles* who fell in that memorable Battel of *Derbent*, in regard (that I may speak like a Courtier) a natural instinct drove him on to revenge the injuries done to his Father, which may in some measure excuse the errors which he committed by surpassing the bounds of discretion. But his causing of women great with child to be ript up and opened, and the fruit of their wombs to be plucked out, was not onely an inhumane, but a most unnatural action. So likewise after the taking of *Tauris*, he caused three hundred common Strumpets to be beheaded, a good sport indeed for Nobles, though it's onely pleasing to those who use it. Nor know I how to alledge as a proof of his inhumanity, his causing four hundred of King *Alumuts* followers to be kil'd, because it may be objected, That the evil affection he bore to the Master, might justly provoke revenge upon the servants: neither ought I to place in the first rank the cruelty he shewed in commanding all the Dogs in *Tauris* to be killed, though it were a manifest token of his brutish severity, some in *Egypt* having drawn the hatred of the people upon them, for exercising such like cruelties upon bruit beasts. But this man spared not his *own Mother*, commanding her to be beheaded in the City of *Tauris*, because he had a suspicion that *Sacaidar* was treacherously sold, and more miserably murthered by her procurement, at that fatall and unhappy encounter at *Derbent*, in regard she had married a great Noble man who was present at the overthrow: Whence this wretched unnaturall Son took an impression against a good Mother, that because she had married a man who assisted at the asassination of his Father, she must needs have had a design to defraud her own children of the succession in the *Persian Monarchy*, which descended to her, as being the daughter of *Ussumcassan* (as you have already heard) and settle the Kingdom on her Husband. This kind of excessive cruelty which he used, seemed to have lifted him up to the highest degree of his glory, and caused those to pluck in their horns, that had lifted up their Heads against him, of whom the most part were constrained to come and do him homage, to stoop (though with great regret) to his commands, and to receive the *Casebas* or red *Turbant* the Ensign of the *Sophies*. But there was one that declared himself an open Enemy to him, which was *Muratcan* the *Sultan* of *Begadeth*, who contended with him for the Kingdom, pretending to be right heir to *Ussumcassan*, and capable of succession.

The great cruelties of *Hismael*.

Hismael causeth his own mother to be put to death.

Hismael gains a victory against *Muratcan Sultan* of *Begadeth*.

When it came to a fight, there was a great Defeat, and the Victory fell to *Hismael*, who being not yet twenty years old, gave so great and solemn an overthrow near *Tauris* (about fourscore and four years since) that of thirty thousand fighting men which were in the *Sultan* of *Babylons* Army, there hardly escaped one.

And yet he was not so fast seated in his Dominions but that some nails were always wrong driven, which I do not alledge in regard of the Province of *Durbeth*, having always been under the Kings of *Persia*, was now disjoynted from it, for the Sultan *Calib*, Lord of *Asanchif* came to present his humble service to the *Sophy*, received the *Turbant*, and offered to be his loyall aud faithfull subject and servant, which pleased *Hismael* so well, that he confirmed him in his Government, and gave him his sister to wife; But that familiarity and friendship was of no long durance, the said *Sultan* shewing himself disobedient in some things to the *Sophy*, he took an occasion thereupon to displace him (though he were his Brother in Law) and advanced *Ustagialu Maumuthey* to the superintendency of the Cities of *Asanchif* and *Amida*, who was lately come from *Natolia* to present his service to the *Sophy*, and receive the *Turbant*, and became so acceptable to *Hismael*, that he married his other sister, whereby he was no great gainer; such marriages serving onely to divide great persons, which was his design, *Sophy* knowing very well that those that were newly raised to honours, and were strangers, could not suddenly so strengthen their wings, as to be in a condition to fly above his reach. After he had thus dispersed the strength of those which were in a capacity to oppose him, he raised a powerfull Army against the *Alidulians*, whom *Ustagialu* could not overcome; desiring the *Turk* and the *Egyptians*, not to intermeddle in this business, in regard his design was no other than to recover his own Countries, which had been usurped, with promises to both not to encroach upon their Dominions any where. As soon as he had an assurance from these two Princes (in the year one thousand five hundred and ten) he fell so furiously upon the *Alidulians*, that had not the excessive cold countermined his Forces, without all doubt he had gained all their Countrey, however he won many Towns and fortified places, in which, with his own hands, being much inclined to cruelty, he committed incredible inhumanities. He beheaded with his own hands *Becaibey* the Son of *Aliduli* and *Alimalut* his Predecessour, who was treacherously delivered up unto him by the Traitor *Amirbey*. He could not in honour abstain from renewing his quarrell with *Muratcan Sultan* of *Babylon*, who had seized upon the great City of *Siras*, being the Metropolis of *Persia*, but this pursuit was without effect, for the *Babilonian* retreated with three thousand chosen men unto *Alex*, and coming to the River *Euphrates*, caused all the Bridges to be broken down, which was happy for him, for that the *Sophy* had sent six thousand resolute fighting men to cut him off in his retreat. Nor did it trouble *Hismael* much that *Sermandoli* King of *Servan* had broken the peace to which he had sworn, such a petty Rebellion, giving him opportunity to overrun all his Countreys, and to take all the Government from him: And he tamed him so well, that all the rest of the Lords and petty Kings of that Countrey, strove which should come first to offer his service, and receive the *Turbant*. There remained none but the *Tartars* who pretended to give a stand to *Hismaels* growing state. And hereupon *Jeselbas Cham* of *Tartaria*, and *Usbec* began to invade the Territories of *Corasan*,

Sultan Calib marrieth the *Sophies* sister.

Ustagialu Maumuthey marrieth *Hismaels* second sister.

Hismael wars against the *Alidulians*.

Hismael fals upon *Muratcan*

Sermandoli King of *Servan* reduced by *Hismael*.

Jeselbas and *Usbec Cham* of *Tartary* and their children defeated by *Hismael*.

rasan, where they got nothing, save being taken in a Battell which they lost (in the year one thousand five hundred and twenty) were both by his command beheaded, yet would he not defraud their Children of their Dominions; But they not at all acknowledging the great favour and humanity shewed to them, when they were a little setled in their great Estates, fomented a Rebellion against *Hismael*; and moreover killed as many *Sophies* as came under their clutches, which gave him occasion to arm himself a new against the *Jeselbas* (so called, by reason of the green *Turbants* they wear on their heads, but the *Persians* wear them red, and the *Turks* white, (and charged them so furiously, that there remained not one man alive.

Victories by *Hismael* obtained against the *Turk*.

While he was busie in curbing these cowardly *Tartarians*, the *Curdes* who inhabit mount *Bichi*, perswaded *Sultan Selim* to invade his Countrey, flattering themselves that it was impossible for the *Sophy* to escape out of the *Tartars* claws: But it so fell out that the *Turk* got nothing but shame in that expedition; and had it not been for the valour of *Sinambey Besha*, the *Turks* had undoubtedly lost all their Baggage and Artillery.

I may here also make a recitall of the Victory this *Sophy* obtained against *Solyman*, who came with force enough to swallow up the Countrey, (in the year one thousand five hundred thirty and four) which he might easily have done, had he not met with one, who being not able to put on the *Lions skin*, covered himself as well as he could with that of the *Fox*: To speak the truth, finding himself too weak, he retreated in such a manner, as he seemed always to provoke the Enemy to fight; but he would not engage in earnest, till he saw his opportunity to fight them, and rout him with small force: Finally he so amused the *Turk*, that at last he drew him into a very narrow passage, then divided his Army, and sent away threescore thousand men, who about the middle of the night regained by assault the City of *Tauris*, (taken a little before by the *Turk*) who had left great Treasures and provisions in it. The other party charged the Turkish Army in the Rear with such resolution and success, as that they were forced to fly hastily away out of the *Sophies* Territories, in the year one thousand five hundred thirty four, with the loss of half the Army. And in the year one thousand five hundred fourty and nine, he assisted the eldest Son of *Solyman*, who perceiving his Father did shew more favour and affection to his younger son, fled into *Persia*, and fell upon his Fathers Territories upon the confines thereof: And although the *Turk* came with an Army of five hundred thousand men, yet could he gain nothing at all upon the *Sophy*, a great part of the *Turks* Army perishing by the Famine and the Sword, so that the *Turk* was at last forced to a retreat. The year before he subdued the Countrey of *Corassan*, which had withdrawn its obedience from him, and made a cruell slaughter of those that occasioned the revolt, enforcing those that survived to wear the *Turbant*, and exercise the Religion of the *Sophies*. But why should I dwell upon the particulars of the Conquests and Victories of this great *Sophy*, since there is hardly a Prince that hath been so successfull and happy in so many Victories as he was, and for that reason his subjects accounted him among the *gods*, going to the War voluntarily, meerly out of pure affection to him, fighting with their breasts and stomachs quite naked, crying in these words *Schiach*, *Schiach*, which signifies in the *Persian* Tongue, a *god*, a *god*. Whence some have attributed this name peculiarly to the *Sophy*, and in his Titles he is called *Scheech Ismael*: But others to qualifie the presumption which might be attributed to the *Sophy*, say that the word *Scheech* is never taken but for a *Prophet*, and that the name of *Sophy* was indeed principally, but not exclusively derived to him, *Sophy* in the *Arabian* tongue signifying *Well*: But let the excuse be as it will, there was an excess of arrogance however, for he was no *Prophet* neither, unless a Title appropriated to the Father can be derived to the Son by reason of the first rise he gave to the sect of the *Sophians*.

Hismael regains the City of *Tauris* taken by the *Turk*.

Hismael assists *Solyman* the *Turks* eldest son & invades his Territories.

Corassan regained by *Hismael*.

Hismael Sophi accounted a God by his subjects.

Some Authors have attributed his death to I know not what destiny, which they appropriate to a certain wood called *Servane*, for my part I think his excessive eagerness and passion in the prosecution of his enterprises brought that disease upon him, which cast him into his grave; to the great regret both of his friends and enemies.

Hismael Sophi's death.

The great *Turk* himself having notice of his death, expressed much sorrow for it.

The end of the Life of Hismael Sophi.

THE

THE LIFE OF
GEORGE CASTRIOTT, called *Scanderbeg* Prince of *Epire*.

Anno Mundi 5433. *Ann. Dom.* 1443.

ALl those, that have written of this Captain, seem to me to have chosen this subject to lay open the treasure of their eloquence; so many praises do they publish of this *Epirote*, amongst which *Marin Barlet*, a Native of *Scutary* in *Epire* is one. And this hath not been done after the manner of some idle fantastical writer or pratler, who stuffes a History or Discourse with eloquent and high expressions of desert and merit, whereas the object it self most commonly deserves not a single commendation. But *Barlet* and other historians knew not sufficiently to celebrate the renown of *George Castriot*, in regard his Heroick and generous Actions had gained him such reputation, that he was not onely reverenced by his friends, but his very enemies had sufficient cause to admire his valour and noble acts. The *Turks* themselves, whom he had often conquered and vanquisht, notwithstanding the great evils and extraordinary losses, they sustained by him, could not forbear to extoll his ever undaunted valour and courage, wherewith they were so much taken, that after his death (if we may believe *Paulus Jovius*) having made themselves masters of almost all *Epire*, at last seised upon his Sepulchre, at *Alessio*, which having found, they worshiped, and adored it very devoutly; at length these superstitious people pulling out his dead *Bones*, pillaged his Sepulchre with a shew of Religion, thinking themselves to be invincible, and safe in Battel, if at their going to fight they had but the least piece of a Relique of this invincible Captain, hung at their neck in Gold or Silver. But I suppose *Paulus Jovius* the Author of this story hath failed in this particular; because it was contrary to the Law, usage, and custom of the *Alcoran*, to suppose the *Turks* did worship the body of *Scanderbeg*, who no more then the *Jews*, *Moors*, *Tartars*, *Arabians*, and other *Mahumetans*, will not receive their dead bodies into their *Temples*, and much less into their Cities: far greater reason should they therefore have to refuse to worship and reverence the Bones of *Scanderbeg*, (how great, valiant, and renowed a Captain soever) in such a sort, as *Paulus Jovius* supposeth. Moreover they use no such Ceremonies to their Prophets *Mahomet*, *Haly*, *Oclan* and others, whom it is most likely they would rather invoke to their aid in opposition to the Force of their enemies then the Reliques of *Scanderbegs* body. But as *Paulus Jovius* (finding that our *Castriot* deserved to be magnified and praised,) hath exceeded the bounds of reason and credit, and to extoll him, hath found out things too rediculous to be believed, and too light for the gravity required in

Castriot greatly esteemed by the *Turks*.

Paulus Jovius reprehended.

in a History of so high a nature. Besides it is directly contrary to the rule of the *Alcoran*: however I will proceed to set forth the Noble Acts and high deserts of this great *Epirot* according to the truth I find of them. He was son to the Lord *John Castriot*, Lord of *Epire*, formerly called *Emathia*: his mothers name was *Voisavea*, daughter of the Lord of the *Pribullians* or (as others will have it) of *Poland*, which is part of *Macedonia* and *Bulgaria*; he had three brothers, *Repasius*, *Stanisius*, and *Constantinus*, five sisters, *Mary*, *Jella*, *Angeslina*, *Valica*, and *Mamsia*; This said *John Castriot* was valiant, couragious, and of an illustrious family, who possessed a great estate in the Country of *Epire*. His habitation was in a City called *Croy*, being the chief of his territories, allied to the ancient Kings of *Macedonia* and *Grecian Emperors of Constantinople*. And as he far exceeded all his *Predecessours* in prudence, gravity, and magnanimity and an invincible courage; so his youngest son followed his steps, and soared somewhat higher in reputation: whose lively Pourtraiture I here represent, the same, as it was procured by me at *Bouthle* a City of *Epire*, and had since lent it to Monsieur *James de la Bardin*, to enrich his History withall, which was printed at *Paris* in the year 1576. who confessed that he had it coppied from my original; whose example I could have wished, they had followed, who disfigured, and counterfeited the Picture of *Plutarch*, which I lent them to be put into the Lives of that Author which they printed in the City of *Paris*, this present year 1583. they might have confessed to have had that *Plutarch* from me, which they could not so much disguise, but that it plainly appears, they drew the design from that Effigies which they importuned me to lend them. This *George Castriot* therefore did not at all degenerate from the excellent and rare vertues of so noble a father, but rather, from his valiant and heroick exploits, he seems to have elevated the race of the *Castriots* to its highest degree of honour and renown. And though I do not much value the *Prodigies* and observations, which many men as it were adore at some *Nativities*; yet will I not conceal, what was prognosticated of the glory, that should accompany this famous person; his mother dreaming, assoon as he was conceived, that she had brought forth a *Serpent* of that bigness, that it covered almost all *Epire*, and stretching out its head upon the Dominions of the *Turk*, it swallowed them up with its bloody throat, dipping his tail in the Sea, that looks towards the *Christians*, and especially towards the confines of *Venice*. I know many will be apt, to be encouraged upon this relation to flatter themselves with hopes upon the like predictions; and others too *superstitious* will endeavour to unfold the secrets, that lye hidden under the shadow of such a *Dream*: for my part I shall acknowledge, that by the effects, the advertisement which nature here gave, was not altogether frivolous, whereby every one might know that this *George Castriot* should be eminent in Arms and warlike exploits; a scourge to the *Turks*, a successfull Captain, and a true Defender of the *Christian Faith*; ever retaining an honorable esteem of the *Venetian State*. In a word, the experience and progress of his whole life do manifestly verifie this *supernatural Prophesie*. From his Youth he applied himself so much to the Bow, with other military exercises, and acts of valour, that no Historian makes mention of his equal; neither could any famous Captain ever compare with him in *Warlike exploits*. It is supposed that upon this occasion the *Turks* gave him the name of *Scanderbeg*, which signifies in the *Turkish* language, *Great Alexander*; and to speak the truth, he was a true *Alexander* indeed, having conquered many Provinces, for the *Turk*, among others *Misia*, forcing *George Uncheriech* the *Despote* into his City called *New Mount*, Metropolitane of that Countrey, where it is reported there are Mines of Gold and Silver. But the name of *Scanderbeg* doth more justly belong to him from another title more eminent and honourable, which is, that being converted to *Christianity*, he behaved himself so resolutely in all his undertakings, that he became very formidable and a terror to the *Turks*, remaining victorious in two and twenty Battels, which he fought against *Amurath* King of the *Turks*, and *Mahomet* the second his son. In revenge whereof, their malice could reach no further, then to reproach him with ingratitude for his good usage they gave him whilst he was of their party, and called him an ungratefull son, for not acknowledging the great benefits, and honour, whereunto he was advanced by them, yet were they nevertheless much engaged to *Scanderbeg*, aswell for the great defeat which he gave the enemies of the *Turks* in a pitcht Battel, as for particular *Duels*, which he had fought in *Andrinopolis* against the *Scithians*, who had defied all the Court of *Amurath*; also in the City of *Burse* (which is now the principal of all *Asia*) against two *Persians* called *Jaia* and *Zampza*. These tokens and tryals of his courage so captivated the hearts of the *Turks*, that to oblige him the more, and assure him to their party, there was no honour, which in reason could be bestowed upon a subject, but was liberally cast upon him. However after the death of that brave personage, *John Castriot*, it was necessary for *Ottoman* to be more Prodigal in his bounty and munificence towards *George Castriot*, the more deeply to engage him to himself, and either to keep him from aspiring to the Kingdom of *Epire*, whereof he had made himself Master, and Possessor, by sending thither a great Garrison under the conduct of *Sebalic*, suddainly after the death of *John* his Father; or at least to keep him from seeking revenge for the death of his Brothers, who were treacherously and secretly made away by poison soon after the death of their Father. But as this kind entertainment of the *Turks*, served onely to cloak and cover the double heart of those Infidels towards *Scanderbeg*, from whom they could not detain that Kingdom without incensing him too highly. In like manner *Scanderbeg* was no less wary, and subtle to dissemble the desire he had to repossess that Kingdom, which this Tyrant had usurped, and to shake off the yoak of *Alcoranisme*, wherewith he was more entangled, then he desired, he made shew to be so well satisfied with the *Turk*, that above all others, he confided in the wisdome and loyalty of this *Epirot*, who knew so well to temporise on this Account, as that being invited secretly by his subjects to recover his liberty, he sent them away without any certain hope, or appearance of any magnanimous or generous thoughts

George Scanderbegs parents brothers and sisters.

A prodigie which happened at *Castriots* birth.

Castriot named *Scanderbeg* by the *Turks*.

Scanderbeg unjustly reproached by the *Turks*.

Scanderbeg temporiseth with the *Turk*.

thoughts which might encourage them to recover that, which being justly detained by *Amurath*, might be restored to him again by the assistance of his said subjects. But having been too long under the servile yoak of *Turcisme*, waiting daily for a fit opportunity, he did march off much about the time of the battell which was fought between *Hunniades* General for the *Hungarians*, and the *Turk* (in the year 1440.) whereby so great an advantage was given to the *Christians*, as that the *Turkish* Army was for the most part defeated. I shall omit to discourse here with how much care (by the *Turks* order) this *Castriot* was instructed in the most impious Religion of the *Alcoran* by one *Hogia* (to wit) an old Philosopher, which the *Arabians* call a *Siaic*; but I will rather observe what a loss it was to the *Turk* to be forsaken by one on whom he had conferred the greatest honors and fairest estate, that any *favorite* of that *Grand Seignior* ever attained to; and had likewise been imployed as his Lieutenant as well against the *Christians*, as *Pagan Kings* and Princes, so that indeed besides the discomfiture of the *Turks* by *Hunniades*, by the retreat of *Scanderbeg* (which gave him the said opportunity) the *Turk* found himself bereft of *Epire*, and had acquired an enemy, who being a man of great undertakings, and a high spirit, would not suffer him to be idle or without imployment: and as *Amurath* understood it very well, so was he not deceived in his opinion, for *Scanderbeg* having taken the City of *Croye* by means of his Nephew *Amesius* and some other friends, and having made a Law that all the *Turks* who still persisted in their savage and obstinate opinions of the *Alcoran*, should be put to the sword: Being three and thirty years old he went to the City of *Allessia*, where he made a League and Alliance with the *Albanian Princes*; which City was then under the Dominion of the *Venetians*, and in it was held a Diet of all the principall persons of the Countrey being assembled there at his request, and among others there was *Paul*, and *Nicolas Ducaginius*, *Peter Spainus*, *Lech Dusmanius*, *Lech Zacharius*, *Aranith Conyno*, afterwards father in law to *Scanderbeg*, *Andrew Thopia*, and the magnificent Rectors of the *Venetian State*. At which assembly, *Scanderbeg* made an eloquent speech above an hour in length, which was very pleasing to all those which were present, who having highly praised the wise advise of this Prince, every one put himself in a posture to reach out a helping hand to restore him to the possession and enjoyments of those Countries, Territories and Dominions which were unjustly detained from him by the *Turk*. And he on his part ceased not to be active every where, to besiege, force, and constrain those, which endeavoured to continue their obedience to the *Turk*. One thing very observable is confidently related of him, that from the very day he entered into *Epire*, untill the perfect recovery of his Estate, he scarce ever took two hours sleep together at any time, so earnest was he to re-establish himself in that right which belonged to him: besides he was so well hardned to heat and cold, and all other inconveniences, that he regarded not the constant travail, and continual watchings which of necessity he must daily endure. It is reported by some Authors, that he was a great eater and a lusty drinker; and that he fought always with his Arms stripped, not fearing either cold or heat: But as he with all eagerness pursued his design of making himself Lord and Master of all *Albania*. Intelligence was sent him by a spie, he left at *Andripolis* with the *Turks* that *Alibeg Basha* (accompanied with 60000 Janisaries, Archers, and Musquetiers, and 40000. horse advanced towards him) whereat he was not at all discouraged, although at that time he was but newly declared King of *Albania*, and his forces far inferior in number. But with great cheerfulness of heart, as if he already held the victory assured, being followed onely by fifteen thousand *Albanians*, and twelve thousand other foot, he bent his march towards that place, where he presumed he might encounter the *Turks*, and made all possible diligence to advance his Army so near to that of *Alibeg* the *Turkish General*, that they might be necessitated to fight, and charged them with so great a fury and violence, as he soon put them to a miserable rout; every one wondered how in so short a time so great an execution could be made, in regard the battle lasted but from Sun-rising untill the third hour. In this battle were taken four and twenty colours, two thousand *Turks* were made prisoners, and two and twenty thousand slain upon the place: of the Christians side a great number were wounded, and about a hundred found dead. *Alibeg General* of the *Turkish* forces saved himself, and returned into the City of *Andrinopolis*, called by these barbarous people *Hedrea Valdom*, where *Amurath* was, who had well nigh caused him to be put to death, reproaching him that this Army was betrayed, as well as that wherein *Castriot* dealt falsly with him. To whom this poor old man with cries and sighs replied in these words, *Vallahe et billahe benea, Verraim herniguisterce:* which signifies, *O Sir! by the grace of Almighty God, I confess all that thou sayest for the present*. As if he meant I have nourisht and brought up a man, who now takes up Arms against me, and torments my soul. But that which troubled this poor *Turk* most of all, was, that a peace being concluded between him and the King of *Hungary* for ten years (by the mediation and practise of *George Despote of Servia* and *Rascia* which is the upper *Misia*, by the *Turks* called *Segoria*) and though respectively sworn to by them, upon the holy *Evangelists*, and the *Alcoran*, yet he much doubted it would not be of any long continuance, as in effect it was soon broken. And moreover he having newly received this rude overthrow; there came suddain news that the King of *Caramania* or *Cilicia*, was preparing a strong and powerfull Army, therewith intending to invade the *Turks* of *Natolia*, called *Great Turky*; which perplexed him very much, being thereby necessitated to go into *Asia* with the Reliques of his routed forces to secure that Country. And on the other side the *Hungarian* threatning the same danger with the *Caromanian* and *Albanian*, it behoved him to look about him. And hereupon he thinks fit to send an Ambassadour to *Scanderbeg* presenting him rich gifts, endeavouring thereby to hinder the *Albanians*, who were, as yet, but newly flesht at it were (with the *Turkish* blood) from advancing further, and from irritating the *Ottoman* fury, desiring his friendship, and that he would abstain from all enterprises that tended

Scanderbeg revolts against the *Turk*.

The City of *Croye* obtained by *Scanderbeg*.

A Diet, or Assembly held at *Allessia*, and assistance given to *Scanderbeg*.

Scanderbegs great vigilancy.

Alibeg Basha marches against *Scanderbeg*.

Alibeg Basha defeated by *Scanderbeg*.

Scanderbeg refuses a truce with *Amurath*.

tended to his prejudice. *Amuraths* letter being read, dated from *Andrinople* the fifteenth of *June*, in the year of our Lord 1444. five days after *Airadin* the *Turks* Ambassadour was returned with an answer bearing date the twelfth of *July* of the same year, wherein *Scanderbeg* utterly refused the *truce*, which letter *Airadin* brought to the *Turk* as he was a hunting, and by word of mouth delivered to him all the rest of *Castriots* deliberations; wherewith this poor Infidel was so ill satisfied, that he could not contain himself from crying out before his *Bashaes*, in this sort, *Senicq guna seythan honuar*, as if he would say, *I think* Scanderbeg *is possest by the divel, that he so little regards my power and greatness*. But *Amurath* being a man experienced in affairs, knew well enough in case he should seem to be discouraged, there needed nothing else to make the rest Cowards, and therefore to express his cheerfulness, he smiled playing with his Beard, and spake again these words, *Thou covetest, O unhappy, man! thou covetest some memorable death, believe me thou shalt have it! we will assist, and without thy command will be present at the obsequies of him who was nourisht by us, but now become our utter enemy, and will accompany thy funeral pomp to the grave for fear thou shouldest complain in hell, that thou camest not thither honourably enough.*

Ferise Basha sent against *Castriot* is by him defeated.

And however his countenance was compos'd, he had sad apprehensions to himself aside, and thought on other matters, which occasioned him a long time to remain in a musing doubtful posture, and at last understanding that *Scanderbeg* had disbanded many of his forces, keeping the field onely with some few light horse, without any body of an Army, he sends for his *Basha Ferise*, appointed nine thousand chosen horse encouraging them with large promises, in case they could conquer the *Albanians*; *Ferise* discharged his duty with all diligence, approaching secretly to the Frontiers of *Macedonia*. And though he marched towards the *Albanians*, more like a thief then a warrier; yet he came not before the news of his approach; *Castriot* being advertised thereof by a spie who came to him from the *Sultans Court*, and so possessing himself of a Streight and narrow Valley called *Mecrea*, the onely passage for the *Turks*; It served for a burying place for the most part of *Ferises* Army, who were so furiously charged by the *Albanians*, that the *Basha* himself was forced to flye, leaving the best part of his forces either dead in the field, or Prisoners. *Ottoman* finding himself so rudely dealt withall by the *Albanians*, sends *Mustapha* his *Basha* with five and twenty thousand men into *Epire*, expresly charging him to be wary and not entangle himself in the Ambushes of the *Albanians*, but onely pillage and lay waste the Countrey, *Scanderbeg* advertised (by some horse he had sent forth to that purpose) of the spoile *Mustapha* made throughout all *Epire*, takes horse immediately, and being followed with three thousand horse onely, and four thousand other good souldiers, led them as privately as he could between two vallies where the enemy was to pass, who assoon as they came near the place, separated and dispersed themselves into severall companies; the Christians falling upon them in their disorder, soon made their way to the *Turkes* Trenches, instantly gained them, and made so great a slaughter that none escaped save onely a few that followed the flying *Mustapha*, preserving their lives by the sharpness of their Spurs. So *Scanderbeg* recovered not onely the Pillage they had taken from him in *Epire*, but also all the spoils of the *Turks*, who had no leisure to save their baggage, being so closely pursued by *Scanderbeg*. But this overthrow did not discourage *Amurath*, who commanded *Mustapha* to raise new forces, forbidding him to spoil the enemies Country, or engage in a Battle with *Castriot*, but onely to hinder his advancing towards them, which fell out happily for this *Christian Prince*; for soon after he had a war with the *State of Venice*, by reason of the succession of *Lech Zachary* which shall be declared hereafter, because I intend not here to make a diversion and to omit the happy success which *Scanderbeg* had against *Mustapha* the *Basha*, who seeing the Christians warring among themselves, very furiously; thought during their disorders, to fish in their troubled waters, and obtain the fruit of a victory, which he earnestly desired, and was very much hoped for by him, whereupon he so much importunes *Amurath*, that he obtains order to begin a new war with the *Christians*, in which he was no great gainer, for *Scanderbeg* quitting *Dadine* charged that *Pagan* Army so furiously, as that ten thousand of them fell upon the place, fourscore and two were made prisoners, and fifteen Standards taken; on the *Albanian* side scarce three hundred men were lost. If this signal victory much puft up the hearts of the *Albanians*; *Amuraths* (that plodding blade) was the more dejected, who could not so well disguise his intended enterprise of setting on foot a mighty and powerfull Army against *Castriot*, but that it took vent, and was discovered (by his neerest and greatest favourites) to *Scanderbeg*, who hereupon slept not in security; but gave a general order to raise instantly the forces of his whole Country, and to fortifie and strengthen the Fortresses, Cities and Garrisons throughout all *Epire*.

Mustapha Basha sent against *Castriot* into *Epire*, is defeated.

Mustapha defeated the second time by *Scanderbeg*.

Amuraths first voyage into *Epire* against *Castriot*.

In the mean time the Great *Turk* transports all his Army into *Europe* by long marches, computed by some to be an hundred and fifty thousand fighting men (to wit) fourscore and ten thousand horse, and threescore thousand foot, others reckon them but an hundred and twenty thousand in all, deducting twenty thousand horse, and ten thousand foot.

In this Equipage he comes to besiege *Alba* and other Cities, upon which he gained nothing but the diminishing of his forces, which though daily recruited by the new supplies which came to him, yet so mouldred away, that the poor old *Ottoman* ashamed of the loss of so many of his men, was constrained to retreat, quit *Epire*, and in all haste marched away: whilst *Scanderbeg* with all might and main pursued them, and gleaned up and destroyed such a multitude, as the shame thereof made the Great *Turk* at last so impatient, that he commanded the Basha of *Romania*, to stay behind with thirty thousand horse to secure the safe retreat of the residue of the Army.

Amurath forced to retreat, *Castriot* besieges *Fetigrade*.

my. But *Amurath* had ſcarce taken up his Quarters in his own Countrey, when news was brought him that *Scanderbeg* had laid ſiege to *Sfetigrade*, whereupon he determines to return by the ſame way he came, and ſends *Sebalias* to beſiege *Croye*, and he and his ſon *Mahomet* invaded *Epire*, about the end of *April*, and came himſelf in perſon before *Croye*, and held it beſieged above four moneths; in which time a very great number of his Forces were loſt. He endeavoured to batter it with thirty peeces of Cannon, and other warlike inſtruments, and Engines, but could do little execution, the place being very ſtrong on all parts, and repleniſhed with a lively fountain of water within, and another in the ſide of the hill behind a Rock. Nor muſt I forget to tell you that at the end of four moneths, a general aſſault was given by the enemies, and maintained ſo furiouſly on each part, that laſting but five hours, four thouſand men remained dead upon the place, although the *Turks* power, ſtrength, and cunning, could not gain the place (as I have ſaid) but after all this, the ſaid City rather lifted up her head againſt the *Ottoman* fury as *Victrix*.

Amurathes ſecond voyage unto *Epire*, and ſiege of *Croye* in vain.

Nor will I derogate from *Uranocontes*, but allow him all the honour due to his great deſerts: and as this Governour appointed by *Scanderbeg* to command *Croye*, was vigilant and dexterous to oppoſe *Amurath*; ſo his Prince was not aſleep in creating other imployment for his Forces elſewhere; for as *Ottoman* had given him a very hot Allarum, *Scanderbeg* with a party of his choice horſe falls ſo deſperately upon the Enemies Tents, at the ſaid ſiege, as that *Amurath* could not at that time compaſs his deſigns, nor take the place, although he diſpatcht away *Seremet* with four thouſand horſe to repulſe *Scanderbeg*, and *Mahomet* likewiſe though in vain purſued him with all poſſible ſpeed, conceiving ſo great a hatred againſt him, as that after the death of his father, he abated nothing of his pernicious and evil affection towards him.

And though death prevented the malicious deſigns of *Amurath*, yet it could not make any alteration in the heart of his Son *Mahomet* the ſecond (and not the firſt, as by a miſtake it ſlipped in this work) who took *Conſtantinople*, and was thereby the more enraged againſt the Chriſtians, then he was before. However the ſtate of affairs at this time ſo diſtracted him, that he was conſtrained to ſend Ambaſſadours to deſire a *Truce*, which was refuſed him, and an anſwer was returned to *Sangeas* the Deputy, who was ſent to conclude the peace, that he ſhould be gone preſently; as for *Caſtriot* he would not make any peace or agreement with the Infidel, unleſs he reſtored him thoſe Cities which *Amurath* had unjuſtly uſurped. In the mean time *Mahomet* retires, and was a long while before he could ſettle himſelf in his Fathers *Dominions*, and therefore could not for that time do *Caſtriot* any great harm. And *Scanderbeg* being willing to have an heir to ſucceed him (and being thereunto requeſted by his ſubjects) took to his lawfull wife the moſt vertuous and fair daughter of Prince *Aranith Conyno*, called *Doneca*; with whom he could not live long in quiet. For ſo ſoon as this new *Turk* was ſetled in his Fathers Throne, he began to threaten *Caſtriot* our Chriſtian Prince, being not able to endure he ſhould have ſuch Dominion over *Croye* and the reſt of *Epire*. Nor did I here intend to have ſet down the undertaking of *Scanderbeg* to aſſiſt *Ferdinand* the Son of *Alphonſo* King of *Naples*, had not the ſeverall Hiſtorians who have written thereon, omitted how he did redeem this poor King, who was reduced to that miſery and non-plus, as that he was impriſoned in the Town of *Bary*, by the ſiege which the *Count Picevin* had laid to it, who made as ſure of him, as if he had been already intangled in his net. But as ſoon as the arrival of *Scanderbeg* was known, Duke *John* of *Sore*, and the *Count Picevin* packed up their baggage, raiſed their ſiege, and in great haſte, marched thirty miles from thence, to avoid the fury of that Fleet, and thoſe which accompanied *Scanderbeg*, who had ſo good ſucceſs in repulſing *Ferdinands* enemies, that to him alone doth belong the honour of recovering of that Kings Crown. But the affairs of his own Kingdom wanting his direction, he was conſtrained to quit all, and to return to *Croye*, near unto which place the Chriſtians had erected an inexpugnable Fortreſs (ſufficient to hinder the paſſages of the Infidels) upon an exceeding high Mountain called *Modrica*, and having furniſhed it with Victuals, Artillery, and Munition, made ſuch oppoſition againſt the attempts of the enemie, that it ſecured the paſs; wherefore *Mahomet* fainting under ſo many attempts made upon him, diſpatches away a famous Captain called *Sinam*, with five and twenty thouſand *Turkiſh* horſe againſt *Scanderbeg*, to ſurpriſe him on a ſuddain, thinking the war of *Naples* from whence he was but lately returned, had made him ſecure and careleſs. But *Scanderbeg* who always ſlept with his eyes open, had opportunely, ſince his arrival, ſent his Spies abroad, and renewed his intelligence with thoſe neer the *Sultan*, whereby he had timely notice to prepare and to get the firſt into the field. But kept himſelf private and cloſe, expecting the advance of the *San-jac Sinam*, and then marched the whole night towards him, during the obſcurity whereof, and contrary to the knowledge of his adverſary, with eight thouſand fighting men horſe and foot, he poſſeſſed himſelf of the *Mountain Motrea*, and there reſolutely expected *Sinam*, that being the Avenue through which he was of neceſſity to paſs, and falling upon him unawares, defeated him with all his Army, where the ſlaughter was ſo great that two parts of three fell upon the place, and all the Enſignes and Baggage became a Prey to the Chriſtians; and all the Generall could do was to ſave himſelf in this deſperate fight, by avoiding it with extraordinary ſpeed. And *Aſſambeg*, or according to others, *Ameſabeg*, was advanced already on this ſide of *Ocride*, accompanied

Mahomet the ſecond deſires a truce with *Caſtriot*, is denyed.

George Caſtriots marriage.

Caſtriot relieves *Alphonſo* King of *Naples* ſon.

Sinam Sanjac ſent by *Mahomet* againſt *Caſtriot* is defeated.

Aſſambeg invading *Epire*, is alſo diſcomfited.

companied with thirty thousand fighting men, but *Scanderbeg* being accompanied onely with four thousand, encountered him in so opportune a place, that he soon vanquisht them: the Guards on each side of this *Turkish* General were smitten down to the ground, his horse hurt, and himself wounded in the right Arm with an Arrow, knew no better way at last to save himself, then to make tryal of a *Christian Clemency* aswell as of the *Martial fury* of an enemy. Before whom being brought, together with divers other Captains, the tears standing in his eyes, and his hands lifted up to heaven, he spake in this manner to *Scanderbeg*, That being in the service of the great *Turkish* Emperor, his honour obliged him to serve him faithfully, and therefore implored his mercy, favour and clemency; whose speech took so well with *Scanderbeg*, that he pardoned them all, and gave them their lives, paying ten thousand Ducats for his own, and four thousand Ducats for the ransom of the rest, which was performed accordingly. I know many have accused *Scanderbeg* for being so easily perswaded by the *Turk*, and blame him that he knew not how to use his advantage against the *Sfetigradians*, who indeed surprised him at that time.

But here we are not upon the same terms, the victory was already in *Scanderbegs* hands, whose humanity becomes so much the more to be admired, as being exercised against a Capital enemy, whom we can seldom spare when he is once intrapped. But he shewed a far greater mildness towards the *Venetians*, with whom (to his great regret) he had a sharp and hard war. But in regard it would have been accounted a folly, and have proved a great disparagement to lose a mans right for want of looking after it, he would not therefore seem easily to quit the succession of that, which he pretended was faln unto him by the death of *Lech Zachary*, and wherein the *Venetians* opposed him, by reason of an agreement made between them and the Lady *Bosse*, the mother of the deceased party. Notwithstanding which, *Scanderbeg* claimed that there being no Will, he ought to succeed *Zachary* (who was murthered by *Leg Dulagin*, the son of the Lord of Saint *Paul*) and seemed to have the best title as lawful heir to the estate. But after a great contestation, they resolved the sword should decide the quarrel on both sides, wherewith he pressed them so hard (although he abated very much to the rigor he exercised towards the *Infidels* and *Turks*) that the *Venetians* had no other expedient, but to desire a Peace with him, which yet they would not conclude it but upon their own conditions, though they were reduced to such extremity, as that if *Scanderbeg* had not condescended, they had in all likelihood been destroyed; but he considering, *That the vertue, valour, and magnanimity of a valiant warrior, appears not in being cruel to an enemy*, chose rather to mitigate the appetite of revenge, by mildness and kind usage; and therefore yeelded freely to forgo that which of right belonged unto him, although it was never his Custom to quit any thing to *Infidels*, as appeared clearly in the encounter with the Tyrant *Sebalie*, who besieged *Belle Grade*, where he defeated four and twenty thousand *Turks*, took six thousand prisoners, and set at liberty four thousand *Christians*, who were detained by the *Bashaes*, *Moyses*, *Assambeg*, *Isaac*, and *Sinambeg*, and put to death more then fifty thousand of his enemies; and almost as many more two years after, under the command of the Basha *Ballabam*.

A difference between *Castriot* and the *Venetians*, appeased.

Several other of *Castriots* Prowesses against the *Turks*.

These and the like valorous exploits, pleased so well the most part of the *Christian Princes*, that they were thereby provoked to take up Arms against *Mahomet*, and Pope *Pius* piously moved, seeing the affection of this noble Captain, to the utter extirpation of the Infidels, stirred up all Christian Kings, Princes and Potentates to Arm themselves against the *Turk*, and knowing that there could not be an abler Captain chosen to that purpose, then *Scanderbeg*, to curb and tame the *Barbarians*, elected and named him the Captain of the League, with promise to make him King, not onely of all *Albania* or *Epire*, but also of *Macedonia*, which holy undertaking was interrupted by the death of *Pius* and Pope *Paul* the second; although our *Albanian* King travelled since to *Rome*, to summon the Pope to joyn in a design so profitable for the safety, and enlargement of *Christendom*. Finally, finding himself frustrated of the succors he expected from the Kings and Princes on this side, he went to *Lissa* upon the River of *Cliro*, to consult of the Occurrences of the war with the Deputy *Provedor* of *Venice*, where he was seised on by a deadly Feaver, and feeling himself strucken by death, he made his Will, and recommended his little son *John*, his wealth and Countrey to the care of the State of *Venice*, who in remembrance and gratitude for the advantagious peace he had freely granted them, created him and his posterity (after they had cast lots) with an universal consent to be Citizens of *Venice*. A few days after he departed hence to the other world, in the threescore and third year of his Age, and four and twentieth of his Reign (for he began his Reign, the eight and twentieth day of *November*, in the year 1443. and dyed in the year 1467) his body was interred in the Church of Saint *Nicolas* in *Lissa*, with great Pomp and magnificence, whose bones rested enclosed in this place in peace, untill *Mahomet* came into *Epire* some four years after, to assault *Scutari*. I have formerly observed the great care the *Barbarians* took to find out the bones, of him whom they so much feared, whilst his soul and body acted so vigorously together, as that they would flye away in a maze at the very sound of his name. However I can hardly be induced to believe that the *Turks* honoured him so much as *Paulus Jovius* affirms they did; nevertheless I will not say, but that they might have a greater esteem of his Noble Acts; then of another mans, sith those many famous exploits which are recorded to have been done by him by natural strength and dexterity of body, might induce the *Turks* to have a reverent esteem of him. As that wilde *Savage Bull* of an extraordinary fury and greatness, committing a thousand spoils and murthers in the Countrey of his Sister *Mamiza*, whose neck he quite cut through with one blow of his *Cimiter* on horseback. That monstrous *Boar* of *Apoville*, which had wounded so many of King *Ferdinands* Courtiers, which beast he assaulted in the same manner

George Castriot created chief of the Christian League against the *Turk*.

George Castriot created Citizen of *Venice*.

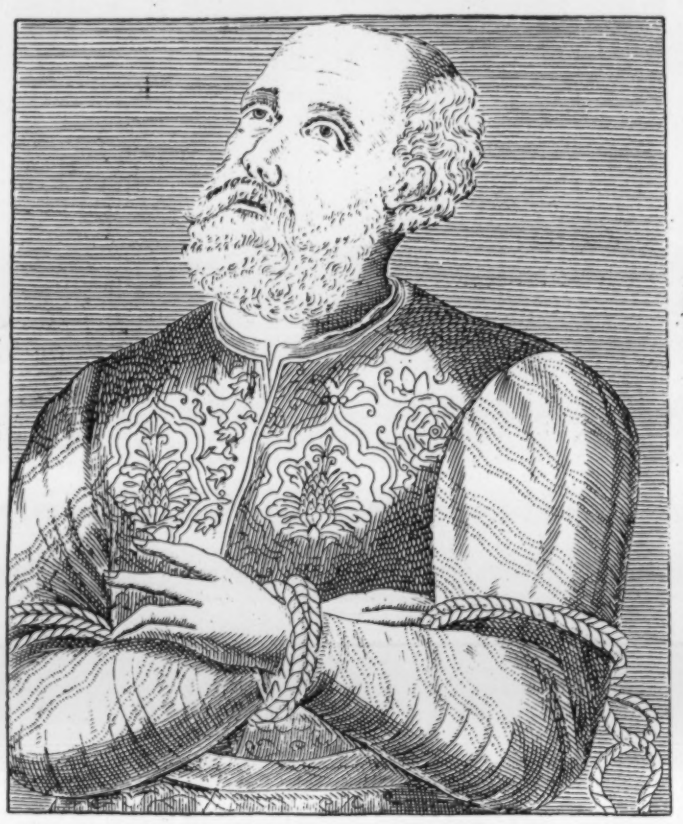
Castriots death and burial.

Several notable exploits done by *Castriot*.

ner and with like dexterity he cut off his head in the open field before the King, as they were a hunting. And it is alſo reported of him, that after the encamping of *Ballaban* before *Croye*, there being brought to him chained and faſt bound together, *Jonima* and *Heder*, the brother and Nephew of *Ballaban*, their ſight (putting him in remembrance of the cruelties acted through *Ballabans* occaſion, upon the perſon of *Moyſes* and his companions) put him into ſuch a vehement Paſſion of anger againſt them, that he had no patience to ſuffer others to fall on them, but in great fury fell on them himſelf, and at one blow hewed them both through the body with his *Cimiter*; Which was a Damasked one, of an excellent goodneſs, two of which he always wore in one Scabberd, both which were often broken or ſpoiled in one Battel. And *Mahomet* (having heard of the excellency of ſuch a ſword which would cut aſunder Gantlets, Helmets, and other ſtrong Armour) as they were once in a Treaty, ſent to deſire it for a preſent, and the *Sultan* cauſing tryal to be made thereof by the beſt Arms of the Court and the ſtrongeſt, and no ſuch miracles proceeding from it as was boaſted of, he thereupon cauſed it to be returned to *Scanderbeg*, ſaying, That he gave him no thanks for ſuch a preſent, when he could buy as good and a better one for his money; and that he would no longer believe that which was reported of it. But *Scanderbeg* having made more extraordinary proofs thereof in the preſence of the Meſſenger, ſent him word, *That the vertue was not altogether in the ſword, but in the Arm which he reſerved to himſelf, to be imployed againſt his enemies.* And *Mahomet* might believe him, having ſeen the victories he gained in Duels, and particular Combats, when he fought at *Andrinopolis*, againſt a *Scythian*; and at *Burſe*, againſt *Jaia* and *Zampza*, &c.

The end of George Caſtriots *Life.*

THE LIFE OF
TAMOMBEUS the last *Soldan* of *Egypt*.



Ann. Mund. 5484. *Christ. Nat.* 1517.

Grand Cair.

THere is no man of judgement, but is sufficiently perswaded that the City of *Grand Caire* (by the *Turks* now called *Mitzar*, or *Nitzrulatick*) is not so populous, nor of such a length and breadth, as to contain fifteen *German* Leagues in compass, as *Munster* in his *Cosmography* hath falsly described; seeing himself doth therein assure the Reader, that it cannot be above half a league more in extent than the City *Paris* in *France*. It was of old held, and Governed, by the *Soldans* of *Egypt*, who reckoned their originall from the time of *Hanibassi* Captain of *Homar* the seconds Army, who succeeded *Mahomet* in the Priesthood of the *Alcoran*, about the year of our Lord six hundred fifty six, and reigned fifteen years, bearing the title of *Admirall*, which the *Athenians* called *Charadinkis d' Emir Quibir*, which signifies in the *Morabian* tongue *Great Lord*, or *Captain of the Sea*. After which the Governours of *Egypt* took upon them the name or title of *Soldan*, which signifies as much as *King* or *Lord*; which title continued under the Name of *Chaliphe*, untill the time of *Saladin*, who conquered *Jerusalem*, taking it from the *Christians*, and who strengthened himself (chiefly) with the power and valour of the *Mammelucks*, a name which signifies no other thing in the *Syriak* and *Tartarian* Language, then *Slaves*. About the year eleven hundred eighty seven, *Saladin* being dead, and the Royall race failing, the *Mammeluks* put it to an Election, and (accordingly) among themselves made choice of one *Piperick Soldan*, who was a valiant and expert Captain. This man caused many lofty Buildings and Edifices to be erected, most part of which are at present ruined, as I my self have seen. But the *Arabians* have often told me, according to what is written in their Histories, that those buildings were finished by a Governour of the Countrey, called *Gelan*. This custom of Election continued untill the year fifteen hundred and seventeen, at which time *Sultan Selym* the *Turkish Emperour*, and *Solymans* Father, put to flight and vanquished *Campson Soldan* of *Egypt* and *Syria*, by reason that this man (who being but a child, was brought from the cold Countrey of *Tartary*, and was bred a Slave in the *Seraglio* of *Cair*, and growing up to years, did learn amongst them the Discipline of the *Mammeluks*, and attained to all the degrees of knowledge in the Military Art) *Selym* his enemy being advertised that he favoured the *King* of *Persia*, warred against him; in which War *Campson* was slain in a Battell, being seventy years old: Presently after which the *Mammeluks*, and the *Arabians* (at that time their Confederates) made choice of *Tamombey Circasse* for their *Soldan*; *Hemir* being at that time a valiant man of *Alexandria*, and who altogether addicted himself to Warlike affairs; he having (often times) fought against divers parts of *Asia*, and afterwards put the *Turks* to flight, to their great confusion; Being certainly advertised that *Selym* was coming against him with full

The original of the Sultans of *Egypt*.

Piperick chosen Sultan of *Egypt* by the *Mammelucks*.

His successor *Campson* vanquished by *Sultan Selim* the *Turk*.

Tamombey succeeds *Campson*.

full resolution to fight him, he did make preparation to receive him, and pitched his Camp without the City of *Caire*, in a place called the *Matairee*, being the most beautifullest and pleasant place which was about the City, on that side on which *Selym* made his approaches; who marched towards him with great courage. *Tamombeus* having fortified himself with Artillery, Trenches, and Pallizadoes, sallied out, and when both Armies were come up to each other with great courage and equall hope of victory, which depended on the sole hazard of one Battel, (neither part being ignorant that the contest was both for life and Empire) The *Turks* according to the Turkish manner, sounded the Trumpets, and beat the Drums, and their enemies being over-matched by their strength, the *Mammelucks* were enforced to retreat into the City. At the first entry the *Turks* made, four and twenty thousand of the Citizens were slain, and as many more, (if not a greater number) at the taking of the City. In the mean time there were a very great multitude of women children and slaves, and all sorts of Tradesmen, in the windows, casting out great square pieces of stone, beams, and timber, bars of Iron, wild-fire, and scalding water, and other things of defence, and engines of War upon their enemies: The fight was so fierce for eight hours together, that you might behold slaughtered men lying by heaps, tumbled one upon another, and their blood running down the streets like a river, which I heard from above four hundred old *Mammelucks* and *Jews*, who were in this War, in the life of the *Soldan*. Which fury of the Citizens caused *Selym* (to the intent he might thereby terrifie the common people) to command certain houses, in the City, to be set on fire, by which means, and the noise of the Cannon, and volleys of shot, poured forth by the *Janizaries*, he did so affright the inhabitants, and the stoutest *Mammelucks*, that seeing all things in a deplorable and a lost condition, they began to cry out from all quarters (thinking thereby to mitigate the *Turks* cruelty) *Long live great King* Selym, *the favourite of the great God, whom we humbly beseech to cease his fury, and to have pity upon his poor slaves, who do submit to his greatness and mercy.* Yet all this did not suddenly appease his rage, by reason of his great Governour an friend, named *Ganus Bassa*, who was killed very near unto him, with an iron Mortar, cast down upon his head. *Tamombey* having now left the defence of his Trenches, Rampars and passages in the City, could not longer withstand the fury of the Enemy, but beholding the loss of his valiant Captains, and the flower of his Cavalry, betook himself to flight, and happy were those Lords, who were able to gain the River *Nile*, and fly for succour to the strong *Pyramides*; some of which being three leagues distant from the City, were (the next day following) besieged by their Enemies, and were enforced, for want of victuals, (which *Pyramides* were erected in a barren and solitary place, as I can testifie, having seen them) rendred themselves to the mercy of the Conqueror, who gave them their pardons; but ceased not (with five thousand horse) to pursue *Tamombey*, who had gained the ground of them, but being wholly routed, he rid with all speed (directly) to a fenny place or morish ground, full of Canes and Reeds, and his horse falling under him, and he seeing his enemies at his very heels, hid himself amongst the Reeds, but being discovered by two young boys, he crept along a little forwarder, (according to the opinion of the *Arabians*, and old *Mammelucks*) into a large vaulted *Cave*, at which I have been, and seen it, and not above six years since, there were found in it many fair Sepulchres, made after the Antique fashion, containing several *mommyed bodies*; and hard by it, in my time, there were also found more then three hundred bodies, amongst which were certain *Idols*, some of Copper, others of hard stone, which (I conceive) they worshipped in their life time, in the like manner as (heretofore) the *Greeks* and *Romans* did.

Selym Sultan of *Turky* invades *Tamombey*.

Grand Caire taken by *Selim*.

Tamombey saves himself in a Cave.

I know that Doctor *Claudus Guichard*, who hath collected the *Funerals of the Ancients*, makes a mock hereat, and seems not to beleeve that which I have said and written in my *Cosmography*; whereunto I answer, that I speak not this by hearsay, but have travelled into, and seen those Coasts and Places; and if he think it not creditable, I will shew him six of those said Idols, which were found in the like *mommyed bodies*, and also two feet of a Child, brought hither by the *Consull* of *Alexandria* in *Egypt*, and presented unto the *Queen-Mother of the King*, who afterwards sent them unto me, knowing that I delighted very much in such rarities; and although this Doctor cannot find these secrets in his *Bartole*, *Gason*, and other famous Doctors, yet ought it not therefore to be concluded, that these things are not to be received by lovers of truth. But the *Geographer Nicholas Nicholay* opposeth him directly, and writes that such bodies were found from time to time, in the deserts of *Arabia*, by Merchants who travell from *Egypt*, to the *Red sea*; and that they make great esteem of them. But leaving the errors of *Nicholay*, I will return to our poor and wretched *Tamombey*, who thinking to save himself in the said Cave, could not be so well concealed there, but was taken, to the great regret of all the people of *Egypt* and *Arabia*; with three hundred of the bravest and eldest Captains of his Army, most of which standing upon their guards, (as foreseeing what would become of them) chose rather to lose their lives valiantly, then to be put to ignominious deaths; the rest were taken alive with *Tamombey*, and led to the City of *Caire*, where the next day, and for several days after, *Selym* (forgetting all Regall clemency, and just humanity, which (in reason) he might have suffered his cruell heart to have been possessed with) behaved himself most inhumanely towards *Tamombey*, to make him confess where his Treasure was, which he had inherited of *Campson*: and being thrice tortured and racked with grievous torments, yet would he not confess any thing; wherefore *Selym* would needs see him, to question and confer with him, who being brought into his chamber, remained as resolute and constant as ever he had been. Afterwards, when he had been ignominiously led up and down the streets upon his *Camell*, his throat was cut in the common Shambles, on the thirteenth day of the moneth of *April*, in the year of our Lord one thousand five hundred and seventeen, being of the Age of threescore and five years. But he was not publickly hanged, as (amongst others) *Paulus Jovius*, and *Munster* have exprest in their Writings.

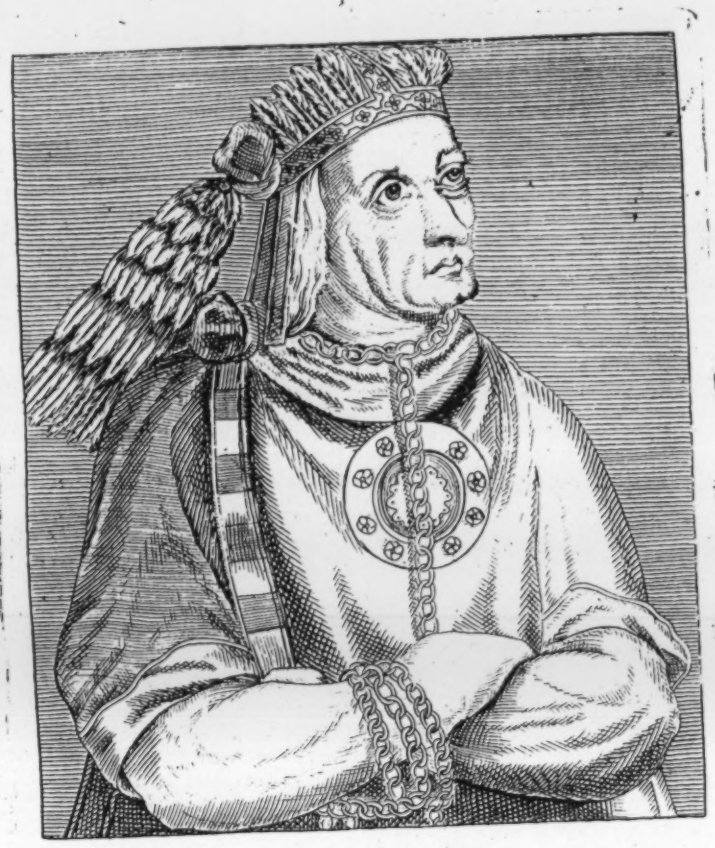
Tamombey discovered in the Cave and taken.

Tamombey tortured to discover his Treasures.

Tamombey shamefully put to death.

The end of Tamombeus *Life.*

THE LIFE OF
ATABALIPA, King of *Peru*.



Ann. Mund. 5470. *An. Dom.* 1526.

THe *Juga's* were the most Noble, Richest, and powerfullest men of the Land of *Peru*; a cruell, warlick, and extream politick people, descened from *Tiguicala*, (a People so called) deriving their names from a City, situated near to a *Lake*, in the Province of *Colao*, about ten leagues from *Cusco*, so called from the abundance of Lead and other metals which are found there, by the inhabitants called *Tichior*.) The first King was called *Zapalo*, of whose linage *Popaopangui* and *Guyanatapa* were descended, who was the Grandfather of *Atabalipa*, who as he boasted, came from towards the River of *Maragnon*, being of the race of the *Cannibals*, which he evidently manifested by his *bravado's*, and the small account he made of Christians, whensoever he could get footing in their Countries. Yet the inhabitants are a civill people, peaceable, and of a reasonable good behaviour; but that they are as much troubled with desires to attain unto the honours and great preferments of the world, as the people of *Cusco*, and those of *Popaian* and the bordering Provinces do. Now *Atabalipa* King of *Cusco* had a Brother called *Atoco*, who was a *Juga*, that is a King of *Guiascart*. This *Atoco* being arrived at *Canna*, was very well received, honoured and reverenced by the people, though he were cruel. *Atabalipa* being jealous of the fortune of his Brother, procured his death; and seizing on his Dominions, he made choice of the City of *Cusco*, the chief and *Metropolitan* of all *Peru* to dwell in, it being the ancient habitation, and Court of the *Juga's* and *Kings*, as *Rome* formerly was of the *Emperours*; *Constantinople* of the *Turks*; *Tauris* of the *Sophi's*; *Cathay* of the great *Cham* of *Tartaria*; and *Grand Cayro* of the Sultan of *Egypt*. The said *Cusco* being best situated in all *Peru*, in the middle of those Provinces which were formerly governed by the *Juga's*. After the death of *Atabalipa's* great great *Grandfather*, he enlarged his Kingdoms, as well on the side of the Sea of *Su*, or peacefull, as on the side of the *great Ocean* making the people tributary unto him. But as misfortune fals often upon great ones, as well as upon poor men, it happened in my time, that the *Spaniards* being covetous of the worlds wealth, sailed toward a Land called *Nombre de dios*, under the conduct of a great Souldier, named *Francis Pisarre*; who having got footing in those parts, and continued there a while, fortified themselves, and by degrees attracted unto themselves the one half of those barbarous people; and being informed of King *Atabalipa's* Treasures and Riches, to gain his friendship, *Pisarre* sent unto him many gifts and presents; letting him understand that they were offered him by his Master the *Christian Emperour*, and that he desired to contract an Amity with him, and to

The kindred of *Atabalipa*.

Atoco the Brother to *Atabalipa*.

Atabalipa procures his brothers death, seises his Dominions.

Atabalipa augmenteth his Kingdom.

The *Spaniards* under *Francis Pisarre* make towards the *Indies*.

to treat freely with his Greatness without any fear; and that in case he did come to visit him, he should not be frighted to see them mounted on such great creatures which were very docil, and the which they had brought with them out of their Countrey; to carry them through the difficult passages, Rivers, Sands, and other inconveniences, which as he was told were in his Countrey, and could not be passed on foot without a great deal of danger to their persons. The *Barbarian* hearing this message, began to laugh and mock those which were sent by *Pisarre*, saying that those great *Mustaches* (meaning the *Spaniards*) if they attemp ed any further than they had done, upon his Dominions, he swore by the *Sun*, and the *Image* which he worshipped, that he would cause them all to be cut in pieces: But *Pisarre* not being dismaied at *Atabalipa's* threats, performed an Exploit, beseeming a very valiant Commander; for being assured that the Enemies Army was not assembled, and that it was but eight days since he had summoned his Captains of the Provinces of *Cusco*, *Quito*, *Calicuciva*, *Caxamalca*, *Tumbez*, *Pune*, *Nicaraga*, and being moreover informed that he could not assemble his Army on a sudden, *Pisarre* sent other presents to the Heathen King, purposely to gain time, and the better to stave him off from uniting his Forces, he sent him two Horses richly harnessed, and Caparison'd, and thus by degrees gained upon him, desiring that before he went out of his Countrey, he might be permitted to see the great magnificence and glory of his Court, that so he might make report thereof to the *Emperour* his Master; who would be very much pleased to hear of the greatness and magnificence of so powerfull a Prince, as *Atabalipa* was. And the better to entrap him, he caused him to be informed of the great Majesty and excellency of such an Emperour as his Master was, unto whom the Christians did take it for a great honour to render obeysance, and to be subject unto him: Inviting him by these means to be pleased to make a League, Confederacy, and Alliance with him, to the end that by this proceeding of his, two such great Princes might have the better opportunity to keep all such men under, as should dare to attempt any thing against their estates; which indeed is the true way, whereby States and *Principalities* may be setled, for as much as it is an usuall practise; and that *Force* cannot so soon break an united body, chiefly when it is thus powerfull and strong. But this was not the thing *Pisarre* aimed at; for he onely attempted to get footing on the Frontires of *Atabalipa's* Territories, assuring himself that he would quickly set it on his neck, as afterwards he did, as we shall understand by the ensuing part of this discourse.

The pretended courtesies of *Pisarre* toward *Atabalipa*.

The craft of *Pisarre* to surprize *Atabalipa*

Now this Master *Spaniard* obtained so much by his smooth language, and forged inducements, as that deceiving him thereby, and approaching with all his Horse and Foot near unto the City of *Casiamalca*, he discovered the Enemies forces to be at least thirty thousand in number, being for the most part naked men, some excepted which were clothed with Cottons, interlaced with divers colours, and with plumes of Feathers, having for all defence nothing save wooden swords, clubs, and Bows and Arrows. *Pisarre* beholding the fierce countenances of the savage people, approaching by degrees the one near unto the other, gave order to the *Spanish* Cavalry to skirmish them on all sides, and by their alluring them to Battel, to make severall shews as if they did run away, and the Foot to do the like; whereupon the Enemy began to take courage, chasing the Christians close at the heels; when as *Pisarre* commanded two and twenty pieces of Cannon to be fired upon them, which sore amazed these poor people, who had never seen any Horses before, much less heard such a noise of *Ordinance*, whereby above seven thousand of the *Heathens* were slain out right: The rest took their flight to the upper grounds and mountains, being swiftly pursued by the *Spaniards*, who that day and the next killed twice as many of them, sparing neither strong nor weak, old nor young, except *Atabalipa*, and six more of his Counsell, who were taken in a Tent, bravely adorned with Feathers, near unto a River called in their Gibbridge *Chelcaiou*, as I was told by a *Spaniard* in the City of *Sevill*, who was in the Battel, and had received two shots with their Arrows. *Pisarre* having got the Victory, came near to *Atabalipa*, and laying his hand on his shoulders in token of friendship, he held many loving discourses with him; which being ended, the Captive King privately drew out of his bosom two round fine *Pearls*, as great as a Date-plum, joyned together with two *Emeralds*, the one made like a little *Bell*, the other like an *Oval*, of an incredible *value*, which he gave to the *Conquerour*, that he might be always continued in his favour, and that his life might be saved, promising unto him infinite Treasures; and endeavouring by all means possible to content the covetous mind of the *Spaniards*, whose onely aim was to enrich themselves. But this *Cacique* now Captive *Atabalipa* could never satisfie *Pisarre*, although he had paid him his ransom in pure Gold, which he had sent for from all the Provinces which he possessed, even to the spoiling the golden Idols which were in the Temples, to the value at least of ten millions of Gold, which did him but very little good, for as much as a few days after, his body was bound and made fast to a Tree with cords (as if he had been the most miserable creature in the world) three whole days and three nights together, to make him confess if he had any more wealth; upon which occasion, not apprehending death in the least, he uttered a thousand reproaches against *Pisarre*, assuring him, that the God which *Pisarre* worshipped (and whom he said was a just God) would in a short time punish him and his brother also; which likewise happened, for a while after *Francis Pisarre* was killed, and his brother *Ferrand Pisarre* was beheaded in the same Countrey. Now those of *Pisarres* Counsel being at odds, and disagreeing, whether or no they should kill this King, or send him to the *Emperour Charles the fifth*, at last they concluded that he should be strangled, which was done, the night after he was condemned, by the advice of a Counsel of some *Bishops* and *Monks*; for fear he should be rescued by his own subjects. It was a *Morian* slave

Pisarres Forces get entrance, discover the Enemies strength.

Pisarres subtility to draw the *Peruvians* to a Battel.

The *Peruvians* overcome by *Pisarre*.

Presents given by *Atabalipa* to *Pisarre*.

Cruelty used upon *Atabalipa*

Atabalipa strangled.

Atabalipa was not burnt.

slave that strangled him with a match. Some I know have written that he was burned alive, which was but a meer supposition, as I was assured by one who was present at his death: And by the sentence, the *Spaniards* laid no other thing to his charge, save that he had caused his brother *Atoco* of *Guiescart* to be put to death, and had spoyled his Countrey which he had invaded.

The praise of *Atabalipa*.

This King was a famous personage, and a great lover of vertue, and had caused many stately *Temples* to be built, and enriched about twelve years before his death. *Pisarre* suffered *Atabalipa's* body to be carried away by friends and confederates, and to be honourably buried in the place where his predecessors lay; and although he had two hundred and twenty Wives alive at the same time when he was taken, yet had he but two daughters of an indifferent age: He died being fifty two years old.

The wives and children of *Atabalipa*.

Some ignorant Authours, I know, have wrote *Atabalipa's* life quite contrary to the truth; boasting that they had been in his Countrey, where I know they never were: and amongst others, one *Jerom Benzoni* brags thereof, in a little book called *The History of the New World*, printed at *Geneva*; and I am vext that it was illustrated with so many discourses of Mr *Urban Chauveron*, which small History was stoln out of the Works of *Francis Loup de Gomarre*, a *Spaniard*, which the rather induced me to write the History of *Atabalipa*, whose Picture I give you as I brought it from those parts with many others, which I keep by me as rarities, and things of value.

Atabalipa his Picture.

Moreover I cannot choose but wonder at some giddy brain'd fellows, who are offended at *Pisarre* for giving leave unto *Atabalipa's* friends to bury him honourably; and though I intend not to exclaim against the *Spaniards* infidelity, by breaking his promise with this poor *King*, after he had received so great and excessive a ransom from him, yet I shall point at examples enough, amongst the *Pagans* themselves, who, after the death of their enemies, have honoured them with decent burials, acknowledging with *Demosthenes* the Oratour, that though all men are subject to the power of *Envy* and *Malice*, during their life time, yet when they are dead, they are freed from it: Which reason moved so many brave and excellent Captains to treat their enemies more humanely after their death, then they would have done whilst they lived.

Pisarre commended for giving those of *Peru* leave to bury their King *Atabalipa*.

Heathen Captains have honoured their enemies burials after their death.

To which purpose *Hannibal* (who acknowledged that it was better to kiss a dead enemy, than to fight with a live one, forasmuch as a dead enemy cannot bite) a sworn and Capital foe to the *Romans*, having defeated and killed the Consull *Caius Flaminius*, near unto the Lake of *Perusse*, with well nigh fifteen thousand of his Souldiers, he used all diligence to get the body of the dead *Consull*, for whom he made an honourable Funerall; and he used also the same piety toward *Tiberius Gracchus*, who he surprized by the Ambuscado's of the *Luquefes*. As also *Marcus Marcellus* and *Æmylius Paulus*, defeated in the Battel of *Cannes*. So likewise the Consul *Lucius Cornelius* harboured the like meeknes, when he caused *Hannon* the Generall of the *Carthaginians* to be taken up from his own Tent, and to be carried honourably to his buriall. If then the *Pagan Captains*, (without fear of being disgraced) did permit, purchased and procured the Funerals of their mortal enemies, wherefore should any man find fault with *Pisarre*, for permitting the dead body of *Atabalipa* to be honourably buried by his own subjects? yet however we see some were offended at it.

The error of *Guichard* and others concerning the cost of the Funerals of those of *Peru*.

Others take unto themselves a licence to urge the most phantasticall buriall for him that can be imagined. In the same fictitious mould (for otherwise I could hardly believe it) the *Munsterian* Reformer, and after him *Guichard* the Doctor of Funerall Ceremonies, have fancied stories, and published them, concerning the Sumptuous Tombs and Monuments of the men of *Peru*, which the judicious Reader may plainly discover at first view: as first, he seems much to imitate *Rablais*, when in the ninth Chapter of his third book of Funerals, he builds the Magazin for *Mummies* in the houls of the high Mountains of the Countrey and Kingdom of *Cusco*, and of the Tombs of *Colao*, to which purpose he sends back the druggists into these Countries all along the mountains, which lie most exposed to the Northwind. I will not here tax him with want of experience, forasmuch as I know that neither *Guichard*, nor his Author ever made a voyage so far as I have done. Onely I shall intreat them to enquire of the *Spanish* Merchants which trafique to the Fairs of *Lyon*; to wit, whether the good Mummies which the *Druggists* use are found in those parts? and then (for I presume, had he known better, he durst never have written such an untruth) he will learn that there is no more new things there, than at his *Laguien*. Moreover he is the more ridiculous, for those trifles which he adds after his *Benzoin*, that the men of *Peru*, together with the dead bodies, do bury a great deal of wrought Gold and Silver, as also the fairest and choicest of all their Wives, servants, utensils, bread, wine, and such other necessaries for them to eat and drink untill they be gotten into the other world.

Sumptuousness too much affected at the Tomb of the King *Cusco*, by *Guichard* and *Francis Lopez*.

These will need but one single word to make you sensible of the weakness of these tales: For how can it be imagined they should compass that wine which he saies they bestow on the dead? Since in the Continent of *Peru*, and the Land of *America*, from one Pole to the other, there is not one single Vine-stock planted that brings fruit to maturity: But it may be *Guichard* with the rest of his Authors, confounds the wine with all other Liquors, or at least with that which all the great Lords of *Peru* use in stead of wines. And as to the Sepulchre of the *King* of *Cusco*, which *Guichard* (after the *Spaniard Lopez*, in the sixscore and fourth Chapter of his *Indian* History) represents, as being placed in the middle of a Chappel, the pavement whereof was all of Gold; Truly 'tis pity he made not the sides and seeling of the same: and though in his own conceit he had well adorned the Building, yet the Foundation is as uncertain as the hopes of those who are accustomed to build Castles in the air, and feed themselves with Mountains of Gold.

The end of the Life of Atabalipa.

THE

THE LIFE OF
JOHN GUTTEMBERG, a *Moguntian*, the Inventor of the Art of *Printing*.

Ann. Mund. 5390. *Nat. Christ.* 1442.

AMongst the rarest and laudablest Inventions which were devised by the Ingenuity of man, we must needs confess, That the Art of Printing may at present justly claim the best and highest esteem; whereby all the other Arts and Sciences are so plainly and accurately rendred unto us; and whereby two men, in one day, may dispatch and Print off more Books then several men could before have written in a whole year. This Art (as it is generally believed) was first invented at *Moguntia*, or *Mentz*, a City in *Germany*, in the year of our Lord one thousand four hundred fourty and two, by *John Guttemberg*, a *German* Knight, of an honourable Family; who first of all did there make the experiment of the said Art, and did also make the first trial of that Ink which to this very day is used by the Printers: Although some other Writers do affirm that *John Faustus*, and *Yves Shefey*, two years before invented this said Art, and so give them the praise of it; And onely say that this *John Guttemberg*, *John Mantel*, *John Pres*, *Adolph Rusch*, *Peter Sheffee*, *Martin Flache*, *Uldric Hen*, *John Froben*, *Adam Peter*, *Thomas Wolff*, and others, did all at once very much perfect this said Art of Printing, which they did spread throughout all *Germany* and the adjacent Countries. And indeed *Conradus* did use this Art at *Rome*, in the year fourteen hundred. In the beginning of which Profession the grounds of it were known but to a very few persons; for at such times as they had any thing to Set, they brought their *Characters* with them in bags, and when they had done, they carried them back again. And in those days, both the Printers, and such as did make the Letter-Moulds, were in a great repute, wealthy and opulent, and reverenced as Noble personages, making a vast profit by the said Art. But at present, by reason of the infinite multitude of Books which are printed, and that all men are permitted to profess that Science, although they have never so little insight in it; it so fals out, that both the Composers and Printers, reap thereby neither profit nor praise, but onely imploy their labour and time to the benefit of the Publick, with a very little Profit or Thanks to themselves.

Printing where, when, and by whom invented.

A difference concerning the Inventors of Printing.

Conradus printed at *Rome*.

Some Authours have written that the Art of Printing came first from *China* and *Cathay*, which was a great mistake in them, seeing the Kingdom of *China* and the *East-Indies* were not discovered by the *Portugall* save threescore and five years before our Author *Theuets* time; and that the *Art of Printing* was invented and practised in *Europe*, in the year one thousand four hundred fourty and two,

An error that Printing should have been first invented in *China* and *Cathay*.

two, as we have formerly said. True it is that *Paul* the *Venetian* did four hundred years ago, or thereabouts, write the first description and situation of those Countreys, and their Customs, but he doth not at all mention that Printing was in use there; And that which makes me the more confident is, that both the *Grecians*, *Armenians*, *Mingrelians*, *Abissinians*, the *Turks*, the *Mores*, the *Arabians*, and the *Tartars*, do write all their Books: Which became in use amongst the *Turks*, by the command of *Bajazet* their Emperour, the second of that Name, by a Decree which was published in the year one thousand four hundred fourscore and three, forbidding Printing, or the use of printed Books, upon pain of death; which said Ordinance was confirmed by his son *Selimus*, the first of that Name, in the year one thousand five hundred and fifteen: Moreover my self being in *Egypt*, I did there see several long Table-books, composed of the barks of *Palm trees*, which were so well written, that you would have thought they had been Printed. And likewise the Merchants who travel from the *Indies* by the *Red Sea*, and who do traffick amidst several Nations; do onely write upon such Table-books. Some other Writers have maintained that the Art of Printing was extant even in the Territories of *Mexico*, which is quite opposite unto *Cathay*, the one being in *Asia* towards the *Antartick* Pole; and the other in *America* towards the *Artick* Pole: but the said Authors are mightily mistaken, for as much as the *Mexicans* did never make use of the Art of Printing. However, I must needs confess that the *Mexicans* do make use of several Characters, resembling several Terrestrial, and Aerial creatures, as also the head, legs, arms, and other members of man, whereby they do explain their conceptions, as formerly the *Egyptians* did by their *Hieroglyphicks*, and likewise the *Ethiopians*; several of the like Characters having been publick and extant, whereof I my self have a couple, which were written in the City of *Themistiton*, full of such like Figures and Characters, together with the Interpretation of them: Now as the Ancients did suppose one *Goddess Pallas*, who presided over Learning and War, as having founded Learning, and invented Warlick instruments; so the *Germans* above all other Nations may attribute this glory unto themselves, to have born away the prize of both these faculties; *Bartholdus Schwartz* a *German*, having been the first Inventor of Powder and Guns, and *John Guttemberg* of the *Art of Printing*: one onely default there is, which doth not a little dim the lustre of their glory; and by reason whereof they may be very well likened unto the Magnanimous and Warlick General *Hannibal*, of whom it is said, That he very well knew how to overcome and asswage the fury and impetuousness of an Enemy, but that he made no good use of his Victories, suffering himself afterwards to be overtaken by carelesness and neglect. In the like manner the *Germans* are full of Invention, but they are so negligent and careless in the throughly polishing and bringing their inventions to perfection, as by reason hereof, the same thing befals them which happened to the *Hebrews*, who, as they may justly term themselves to have been the first Inventors of all Sciences, yet however other Nations by their labour and industry, do appropriate them unto themselves, by their refining of them, and thereby in a manner laying a certain claim unto them, and accounting them as their own, they do rob the first Inventors of the honour which they ought to reap upon that account.

No Printing among the *Turks* and several other Nations.

The *Egyptians* Characters like unto Printing.

An errour that Printing should have been used in the Territories of *Mexico*.

The *Mexican* written Characters much like to the *Egyptian Hieroglyphicks*.

Warlick Instruments and *Printing* first invented in *Germany*.

The *Germans* happy in *Invention*, but Tardists in bringing it to perfection.

Finally, This Noble Art of Printing cannot be sufficiently praised and valued, by reason of the manifest and great benefit, which, as we see, it doth daily bring along with it: For thereby we are assured that the Law of God is spread abroad throughout all the world, even amongst Barbarous and Savage people; that ignorance is hereby suppressed; and that all the liberal Arts and Sciences have been and are as yet thereby greatly Illustrated and Ennobled, by the multitude of rare Treatises and excellent Books (unvitiated by the hands of such ignorant Clerks, as had well-nigh corrupted all the good Authors, by their erroneus Transcriptions) which at present are extant; and do daily flow as it were unto us by the facility and easiness of this admirable Art. And that we may not omit those that have imbellished this famous Art, we shall onely name some few unto you, whose memories deserve to live to Posterity; as *Aldus Manutius* at *Venice*, *Frobenus* and *Operinus* at *Basilea* in *Germany*, *Christopher Plantin* at *Antwerp*, *Robert*, *Stephen*, *Henry*, and *Francis Plantin* brothers, at *Paris*, *Griphius*; and *Toornes* at *Lyons*; and several others most learned and exquisite men in this Art, who have enriched the same, and still continue so to do with a great deal of Honour and applause throughout the world, *&c.*

The benefits which accrue by the Art of Printing.

Modern Printers who were famous.

UPON

UPON THE

POURTRAITURE

OF

JOHN GUTTEMBERG,

CONCERNING

The Excellency of the ART

OF

PRINTING.

Translated out of *Theuets* French Copy.

APollo's darling; *Of the* Muses *Nine*
Sole Favourite: *thou offspring most Divine*
O'th' Gods: *Splendid Adorner of our Age:*
The Memories *first-born: On this our Stage*
Times Looking-glass: *of Ages long since past*
Sublime Recorder; *Thou who didst make hast*
T' out strip thy Grandsirs; *and first to Essay*
This rare Composure; Thou did'st lead the way
By Characters, *well marshald, to disclose*
(Upon the back of Nimble Time) to those
Of future Ages, Mysteries *unknown,*
Wrapt up in such dark shades, and shapes, that none
Could them unfold; had not thy skilfull Art
A means produc't, whereby thou dost impart
What ere th' Almighty, by his powerfull hand,
Effected hath, i' th' Heavens, i' th' Sea, on Land:
And unto us his Laws thou setteſt forth,
In such an ample manner; as their worth
Eternally to all Mankind appears;
Their Praises shall out-vy the length of Years.
Thy rare Invention, Guttemberg, *doubtless,*
Not brooking Errour should our Age oppress,
Nor Ignorance should gain the upper hand
Of Knowledge, Learning, Science; *and withstand*
The Truth; thee mov'd, those Treasures *to bestow*
On us, which secrets *were; and ne're did flow*
Save mid'st the Gods; *from* Mortals *being reserv'd;*
Least such a knowledge (by them undeserv'd)
Might elevate their generous Souls too high
(A Soul too subtil, should she soar to nigh
Th' Eternals secrets) and plodd to attain
To hidden Mysteries; a Science vain,
Which draweth down th' Almightie's wrath on those,
Who thereby strive his Dictates to oppose.
But thou content'st thy self to make us know
Th' Etherial Fabrick, *and the* Orbs *below;*
And dost confine thy self within the bounds
Of th' Earth's round form, *the which the Sea surrounds:*
The ruddy circle *of the daily* Torch;
The radiant Planets; *and the* Zones *which scorch:*
The wondrous Changes of fair Cinthia's *bowrs,*
Causing both th' Ebbs and Floods, at certain howrs,
Which Noble Sciences, *and many more,*
By Printing *are disclos'd, and kept in store:*
And Guttemberg *by his most Noble Art*
To us a thousand such like doth impart.
Thou causest Savage *Nations to be mild,*
By *reading of such* Books *as are compil'd*

On purpose to refine the stupid wit
Of those who are unlearn'd, absurd, unfit,
Mid'st rationals t' appear; unless compos'd
By such rare dictates, as thou hast disclos'd;
For who can now excuse himself? and lay
The blame on Ignorance? or who can say
That she is not unmaskt? since by this skill,
Gods Word is plainly known; the which doth fill
The world with wonder, for his Divine voice
To us appears, in Characters most choice.
And who can plead not guilty to the Laws,
Since they are publick? It is that which aws
The world, through which they run (on Paper fixt)
Nay pass the Seas, where they are not Eclips't:
But being there by all men understood,
A Terror *to the* bad, Reward *to th'* Good;
They home return again: where being observ'd,
Each man may rest secure, and be preserv'd
From harm. So when both letter, and the reason
O' th' Law concurr, it needs must be in season.
God grant, in these our days, we neither miss;
We need not hope, nor beg, a greater bliss.
Had not the Art of Printing *thus been found,*
The Ancient Records *must unto the ground,*
Useless have faln: And how should we have read
(With so much ease, and little cost) or sped
In the discoveries of things unseen?
These, as to us, extinguished had been:
And though desirous to have understood
Those rare composures, admirably good,
Of grave Philosophers, *and most Divine*
Renowned Orators, *whose Writings shine*
To all Posterities: These in a deep
Ocean of mists had fallen asleep
With Guttemberg, *had not his rarer skill,*
Deriv'd them unto us, from their Learn'd quill.
But now presented are unto our view
Those Annals, *which though old, are here made new.*
What Vertues Princes *did possess, we read;*
And how they Acted many a Famous deed:
How they their subjects Govern'd, and their State
Preserv'd in Peace; seeking the Love, not Hate
Of all men: These were Courteous, *Mild and Good:*
Others were Warlick, not to be withstood
In their Attempts: Some *Pious and Devout;*
Others were Furious, Tyrants, Ruff and Stout.
What more by pleasing History *may be known,*
This Famous Art of Printing *makes* our own.
And to be brief; What can there be desir'd?
Or what thing was there as yet, e're inspired
Into the mind of mortals, which this Art alone
Doth not divulge, and unto us makes known?
So that it may be call'd, The Art of Arts;
The Memories relief; *since it imparts*
Secrets *unknown, and* Mysteries *obscure:*
Revives the Dead; *And all men doth allure*
T' Admire its worth: Chief Agent of the Gods
It may be term'd; since things which are at odds
It Reconciles; and doth to us express
That which the Tongue could not describe in less
Then hundreds of years, which it sets down
As't were even in a trice: And thus we'l Crown
Those Praises which to Guttemberg *are due,*
With Laurels, *which on* Mount Parnassus *grew.*

Geo. Gerbier D'ouvilly.

FINIS.

SELECT LIVES

Collected out of

A. THEVET

The *French* HISTORIOGRAPHER.

Engliſhed by *I. S.* A. M.

Illuſtrated with the Effigies or Sculptures of the ſaid worthy Perſonages in Copper Plates, according to the *French* Original.

CAMBRIDGE,

Printed by *John Hayes*, for *William Lee*, at the *Turks Head* in *Fleet-ſtreet*, *London*. Anno Dom. 1676.

THE LIFE OF FERDINAND CORTEZ A Spaniard.

Ferdinand Cortez A Spaniard.

Might be counted very discourteous, if I omitted the Life of this famous man, who not only courts vertue in his name, but caresses her in his noble and generous actions, whereby he strives to be really such, as his name imports, and to shew himself courteous to those, whose Nobility and Valour are enammell'd with Learning and Piety. The present Discourse will prove this, and make you admire the Perfections of this *Spaniard*, whose Pourtraiture I got from a *Sevil* Merchant, at what time I, and some others were brought before the Inquisitor (upon St. *Thomas* day) by certain persons ,who would needs perswade him that We were *Lutherans*; But this good man saved us from all danger, knowing by some conference we had together that he had seen me at *Alexandria* in *Egypt*, when I was going to the *Holy Land*. This Merchant shewed me his Cabinet, furnished with many Pourtraitures and Figures of those who had been Travellers, among the rest was this, the which with some others he freely gave me.

The Pourtraiture of *Ferdinand Cortez*.

Cortez was born in the Year, 1485. Under the Reign of Lord *Ferdinand* and Lady *Isabel* King and Queen of *Castile* and *Arragon*. His Father was *Martin Cortez* of *Monroy*, Son of *Ferdinand Cortez*, who Conquered the Kingdom of *Mexico*. His Mother was *Pisarro Altamirano*, insomuch that he descended from four of the most ancient and Noble Families in all that Countrey,

His Birth and Parents.

trey, *viz. Cortez, Monroy, Pisarro* and *Altamirano*. It is true they had no great store of Riches, but they were attended with great honours, conferr'd on them by their Neighbours, who respected them, because they endeavoured to make themselves honourable in all their Actions. Being very young he was made Lieutenant of a company of *Gennets*, for his Cousin *Alphonso de Hermosa* instead of Captain *Alphonso de Montroy*, who against the Queens mind would make himself Master of his Order, which caus'd *Don Alfonso* of *Cardenas*, Master of St. *James*, to make open War against him. In the mean while *Cortez* fell sick, and grew so extream weak, that he was more like to die then live. And therefore his Father fearing lest he should endanger his health by overheating himself, took him off this Military Exercise, and so he sent him at fourteen years old to study in *Salamanca*, there for the space of two years he learned Grammar in the house of *Francis Nunnez de Valera*, who married the Sister of *Martin Cortez*: But whether he was kept under too much, or wanted money, or else found no inclination to study, he returned to *Medelin*, where his Father and Mother being much troubled at his dissoluteness, sharply reproved him as one who had frustrated their design of advancing him to great honours, would he but have studied the Civil Law. But they considered not the aversation of his Disposition, nor his Nature which was boiling, hasty, various, addicted to Arms, so that his Genius seemed rather destined to exploit high and Martial affairs, then to decide a controversie in Law either by Tongue or Pen: Wherefore seeing his Parents very much against his being a Souldier, he resolved to ramble about the Countrey and try his Fortune: Two opportunities presented themselves to content this young Warrier, *viz.* A Voyage to *Naples* with *Gonzala Hermandes* of *Corduba*, called the Great Captain; and another into *India* with *Nicholas d' Ovando*, or *d' Olanda*, Commander of *Larez*, who was now to be sent by King *Ferdinand* in the quality of *Vice-Roy* to take *Bombadilla*. *Cortez* being at a stand which to chuse, in conclusion determined to sail into *India*, because *Ovando* knew him and would take care of him, the Mountains of Gold also, so much celebrated in *India*, made his mouth water, considering the vast riches he might gain by this Voyage; but amidst the thoughts of setting forward with *Ovando*'s Fleet, lo he relaps'd into his Feaver, which marred all his designs, whereat he was much grieved, hereby losing an opportunity which he feared he might never see again. Nevertheless he was fain to take courage, and endeavour the recovery of his health, and afterwards spy out a fitter opportunity. He was no sooner recovered, but he steers his course into *Italy*, which he formerly contemn'd to follow *Ovando*, and so goes to *Valentia*. But as the happy success of the *Indians* allured him to tread his former paths, so after he had staid one year (not without many troubles) wandring about, he returned back with a Resolution to go into *India*, from which his Parents could not divert him, although they objected the difficulty of the Voyage, which might carry away one, who might be very serviceable to his Countrey. At last seeing their labour was but lost, they gave him their Blessing and Money for his Journey. Whereupon being aged nineteen years, *Anno* 1504. he was bound for the *Indies*, and embarqued in the Ship, of *Alonso Zuintero* an Inhabitant of *Palos de Moguer*, who took along with him four more laden with Merchandise, and Sailing towards the *West*, he found out the Kingdom of *Mexico*; for leaving the Cape of *Cuba*, and the Isles of *Jucatana* and *Coluacana* on the left hand where he caused his fame to be spread abroad, he arrived to the great River *Panuco*. And here he understood this River belonged to the firm Land, which in its course ran into *Urabunes*, and passed Northerly through the Countrey of *Bacealaura*: Long had he not been in these parts, but he discovered by his two Interpreters which he brought out of the foresaid Isles, that in this Region the great and rich Kingdom of the *Mexicans* extended it self towards the West, being stored with excellent and rare Workmen, Painters, Masons, and other very ingenious Artificers. At this news *Ferdinand* pricked up his ears, and from that time attempted to become their Master, but at the first he endeavoured to gain them by all possible kindness, and to win the hearts of the *Mexicans* by his courteous and sweet comportment, and indeed he was so affable and loving, that they thought him not to be a *Spaniard*. But this credulous People knew afterwards to their sorrow of what mettle he was made, being very active to employ his Forces. For perceiving that these people fell out with one another about the boundaries and extent of their Countrey, he was easily perswaded to aid a neighbour of his, a certain Lord in that Land against his Enemies, and therefore he makes a League with him tending much to his own Advantage, for he knew full well that this poor Lord being straitned on all hands, and at a loss what Saint to implore, would think it a great happiness to have his assistance, who had a company of Harquebuziers, Bow men and Pikemen, with a Squadron of Horse, which seemed dreadfull to these wretched *Barbarians*. The day of battle being come, *Ferdinand* placed his men (though few in number) in battle array, causing his great Guns to play, and his Horses to neigh. The enemies were so scared to hear the thundring Canons roar, that after the loss of many men, they confess'd themselves vanquished, and submitted to the Conquerors; who at first seemed severe, because of a maxime received among them to be cruel to those who rebel against them. Howbeit being advised by *Cortez* to take compassion on them, they kindly treated them for this Spaniards very sake; to whom they principally ascribed the Victory.

Ferdinand Cortez made a Lieutenant.

Ferdinand sent to *Salamanca*.

Ferdinand quits the Muses to follow *Mars*

Cortez his Voyage to the *Indies* hindered by sickness.

Cortez his setting out for the *Indies*.

Cortez aids a *Mexican* Lord.

After this Expedition *Ferdinand* perceiving himself strong in men and forces, began to quarrel with King *Motzume* or *Montezume*, who hearing of *Cortez* his power in that Countrey, conceived a mortal hatred against the Christians, whom he perceived (being wise and subtil) inclined to usurp the Territories and Dominions of *Mexico*, and therefore he consulted with one of his Lords and Vassals how to root them out, but this was done too rashly, seeing that *Qualpopica* Lord of *Nanthlan*

Motzume sets himself against the *Spaniards*.

Nanthlan or *Nancutel* since called *Almeria*, put nine Christians to death, which ministred an occasion to *Ferdinand* of taking vengeance, and executing that which for a long time he had contrived, but never could find a pretence for it till now; The murder of these nine inlarged the way, so that the thick and numerous ranks of *Motzumes* Army could not resist the thunder of *Ferdinands* Ordinance, which fulminated on these wretched people, nor the bloody wounds of the *Spanish* swords. This terrible slaughter so frighted the *Mexicans* (who thought men on horseback to be *Centaures*, and their intimate acquaintance with *Jupiter* to procure lightning from heaven) that they were glad to yield. *Motzume* also surrendred himself, and left all his people to *Cortez* his kindness, but after he had thus submitted, *Ferdinand* hearing there was a secret Rebellion in the Countrey, put him in chains, which so inraged these *Barbarians*, that they furiously ran to the place where *Motzume* was imprisoned (whether it was to deliver him from the indignity he suffer'd, or else were vexed at his compliance with *Cortez*) and threw great stones at their King, wherewith (notwithstanding all the *Spaniards* endeavours to drive them away) they miserably killed him and dash'd out his brains, chusing another in his place called *Qualtimoc* or rather (according to others) *Cuetravacin*, *Motzum's* brother, Lord of *Istapalipa*. But the greatest part of the Lords elected *Cortez*, who pursued his competitor with fire and sword, and though he was chosen King, yet he would not accept that Title, but was content to be called *Vice-Roy*. Now it was much easier for him to overcome this last King then *Motzume*, because he discomfited Captain *Narvez*, who came to the City of *Vray-Croix* with nine hundred men, and a Commission from *Diego Velasquez*, Governour of *Cuba*, to slay *Cortez*, or rid the Countrey of him by force, because he had not given him an Account of his Voyage, or late Discovery. *Cortez* in the mean while being busie in defeating *Narvez*, found the *Mexicans* quite changed, who having armed themselves fell fowl upon the *Spaniards* left in the Garrison at *Mexico* under his Lieutenant Captain *Peter Alvarado*, and drove *Cortez* out of the City, where he thought to refresh himself after his weary travels, but was forced with those *Spaniards* which he brought from *Narvez* his defeat (in the Year 1121) to besiege *Themistitan*, which continued three moneths, at the end whereof he entred the City, but yet he and his men were cheated by the *Mexicans*, who seeing themselves unable to hold out any longer, nevertheless knew the *Spaniards* design was to enrich themselves with the Gold and Precious Stones of that wealthy City, wherefore gathering together all their Gold and Silver, they cast it into the bottom of their Lakes. By this means the *Spaniards* found nothing in the Nest, which so inraged them, that they used all manner of cruelty towards these miserable wretches. *Cortez* was extreamly abashed, when after much diligent searching, he could not find one grain of Gold or Silver in the whole Town, nor any of *Motzumes* Treasure. And seeing he could not make them confess where they had hidden it (although he sorely threatned them, and burned *Qualpopaca* for his former cruelty) he took King *Qualtimoc* and his Secretary and put them upon the Rack, and so miserably disjoynted and pull'd asunder their bodies, that they could be wire-drawn no longer, thinking to extort that by force, which he could not do by commands or threatnings, and yet for all these bitter Torments he could not get a word from them. Some say the Secretary was so resolute, that though they burnt him and fryed him at a small fire, yet he would confess nothing, nor utter any thing besides bitter complaints against the villany of the *Spaniards*; he was dying about six hours in the Executioners hands. *Cortez* seeing the King also very obstinate, caused him to be taken down from the Rack, and presently hanged him. When he had dispatch'd this Enemy, he began to search further, because he had heard from many, that *Mexico* abounded with Gold and most excellent rarities enough to awake the dullest soul to a vigorous enquiry after them, and to enlarge the renown of his valour and generous conquests, for if the relation of his Voyages be true, he deserved according to his quality and condition to be reckoned among the chiefest *Conquerors*. You have heard the subtile stratagems, cunning devises and brave exploits wherewith *Cortez* persecuted the *Indians* (but if you throughly consider the whole matter, as we have declared it in *Motzumes* Life, he was guilty of extreams misbecoming the Christian piety of an Heroick Warriour) who learned like fools at their own cost to be wise.

King *Motzume* vanquished.

Motzumes death.

Cortez would be but *Vice-Roy*.

Cortez defeats *Narvez*.

Cortez besieges *Themistitan*.

King *Qualtimoc* and his Secretary Rack'd.

The death of the Secretary.

The death of the King of *Mexico*.

Now I will prosecute some other Journeys and Travells which *Cortez* made, sailing through divers Seas to compleat his prosperous Voyage. For brevity sake I omit the Discovery which he made of a great and high Mountain, at the top white with snow, at the bottom vomiting flames, and throwing out red hot stones like Mount *Ætna* in *Sicily*; not that I would here excuse their morose obstinacy who will not believe what is told them, unless truth put out their eyes, but because I am not certain that I have elsewhere cleared this point. It will tend more to *Ferdinands* praise if I here make mention of his Piety towards the Church of God, which moved him to conquer the greatest part of this People, and reduce them both to the Christian Faith, and obedience to the Emperour *Charles* the Fifth. Not that I would play the fool like *Paul Jovius*, who represents *Cortez* as an Hypocrite, under pretence of certain devotions, which Historians observe (too unadvisedly) he used in casting lots upon the twelve Apostles, but this was an action fitter for a small-coal man, then such a gallant and valiant undertaker. The zeal which he had for Gods glory made him bring these sheep to Christs fold, which for a long time had been detained in the Claws of Wolves and devouring Lyons. And so much he christianiz'd them, that by a publick Order, two of the most illustrious Barons in that Nation were sent as Ambassadors (nobly attended) to the Emperor in *Spain*, and from thence to the Pope in *Rome* to tender their homage, who entertain'd them with great joy and splendor. After this, *Cortez* built a very stately house at *Themistitan*, resembling a Royal Pallace, enrich'd with Marble and carved Stone-work, which the *Spaniards* affirm to be moreglorious then the *Alambre* in *Grenada*, because

The errour of *Paul Jovius*.

Two Ambassadors sent from *Mexico*, to the Emperor and Pope.

cause the Frontis-piece was inlaid with beautiful stones of divers colours. Indeed he might well build so goodly a structure, having received so many rich prizes; for besides others, I find in the Province of *Castile* he had five Emeralds valued at an hundred thousand Crowns. One cut like a Rose with its leaves, the other in form of a Bugle-horn; the third like a Fish, the fourth in the likeness of a Bell, having for its Clapper, a great Pearl, shaped like a Pear: the fifth like a Cup, for the which alone a *Genoa* Jeweller offered fourty thousand Ducats, hoping to be a gainer by the bargain. This sudden increase of *Cortez*, exposed him to envy, which as it never quits their company, who are a little exalted above others, entertained *Cortez* in the same manner as she had formerly done *Columbus*. Hereupon he was recalled into *Spain*, where he bestowed upon the Emperor precious stones of inestimable value, who in recompence gave him and his heirs the City of *Vallio*; and in his room was *Don Antonio Mendoza*, Son to the Earl of *Tendil* sent to the *Mexicans* Kingdoms with great Authority; and by this means *Ferdinand* (who first made way into *Mexico*, and conquered it for the Emperor *Charles* the Fifth) was deprived of all his Labours and Travels.

Cortez his fair boots.

Cortez called home.

And yet for all this, his zeal to serve the Emperor did not grow cold: For he followed him into *Africa* where he sustained a very great loss of his precious moveables in a Shipwrack at *Algiers*: and seven years afterward he died at his own house (but not very old) to the great grief of all lovers of Virtue, who ought to prize those, who endeavour for her sake to make themselves famous and renowned.

Cortez in *Africa* with the Emperor *Charles* the Fifth.

Cortez his death.

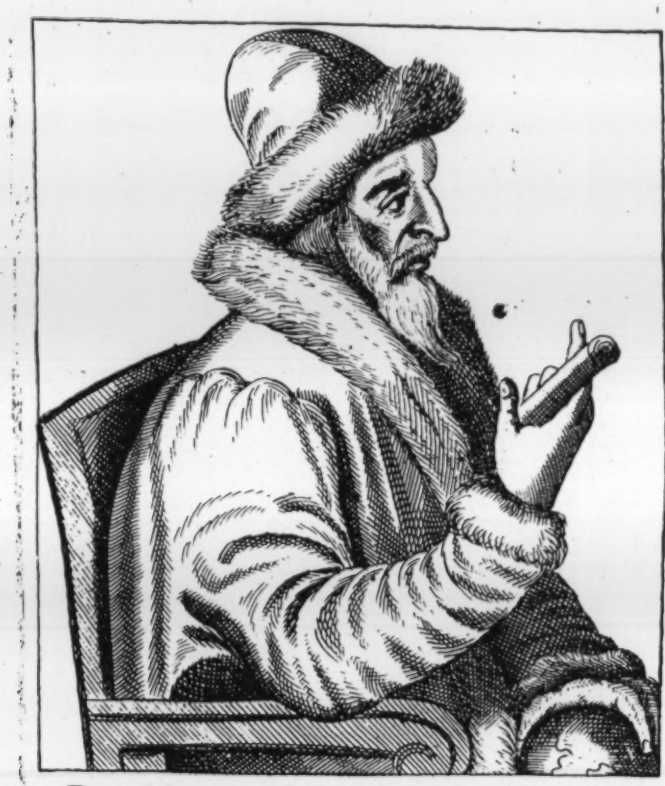
The honour which I have for this bright star, which enlightned the world, invites me here to make a collection of the Elogies and Epitaphs, made in praise of Heroick *Cortez*; but to avoid prolixity, I will only set down one translated out of the *Italian* Tongue.

Great Hercules *of old, did mighty things*
And overcame at last his sufferings.
But Ferdinando *second unto none*,
By nobler Acts has Hercules *out-done.*
Cortez *a greater Traveller then He*
Though not so strong, has compass'd Land and Sea.
Made the Antipodes *obey his* Nod;
And what is more, acknowledg one true God.

The end of the Life of Ferdinand Cortez.

THE

THE LIFE OF BASIL Duke of Moſcovy.



Baſile Duke of Muſcovic
Vixit Anno Chriſti 1518

HAving already at large deſcribed the Original manners and Government of the *Moſcovites* in my Coſmography, I here omit them, and ſhall briefly touch upon the moſt remarkable things in this preſent Hiſtory, not medling with the ancient regulation of this Countrey, nor the progreſs or various ſucceſs of the *Ruſſian* affairs: But yet I will not forget to make ſome ſingular Obſervations, which before I paſſed over in ſilence, and may ſerve now to illuſtrate this Narration. In the Year 1576. An *Engliſh* Lord, who had been an Embaſſador Reſidentiary ſeven years in *Moſcovy*, told me, that the natural Inhabitants thereof are the moſt cruel men in the World againſt their Enemies, not that they devour their Captives, but make them feel the Rigour of that *Machiavilian* Poſition, *viz. A dead enemy bites not*. As for their Wives and young Children, they ſell them to *Turkiſh* or *Tartarian* Merchants, and though they are Chriſtians, yet they commonly traffick in them. *Printing* was not known to them untill the Year, 1560. and then diſcovered by a *Ruſſian* Merchant who ſold Characters for the Preſs, by which means they afterwards Printed many Books. Nevertheleſs they being ſcrupulous and ſuperſtitious like the *Grecians* whom they imitate, ſome among them by crafty devices, and ſtickling perſons cauſed theſe Characters to be burned, fearing the Preſs might occaſion ſome alteration or diſputation in their Religion, and thus the matter was never further examined by Prince or People. But ought they (out of the great honour they had for their Religion) thus in a moment to loſe this precious and excellent Jewell, onely for a vain and idle conception, that the brightneſs hereof, might in time diſcover ſomething which might diſcolour and dim the luſtre of this *Monaſtical Baſilian Religion*?

The great cruelty of the *Moſcovites*.

Printing when diſcovered in *Moſcovy*, and when put down.

The four Mendicants allowed in the *Latin* Church, are not received among the *Moſcovites*, no more then among the *Greeks*, *Armenians*, *Neſtorians*, *Abyſſines*, *Georgians*, *Jacobins*, *Myngrelians*, *Syrians* and other Eaſterly Chriſtians.

The four Mendicants not received in *Moſcovy*.

The

The Lords Prayer in their Tongue differs not from the *Latin*, and therefore having got a copy thereof in the *Moscovite* Language, I thought it not amiss to insert it here, for their sake who delight in novelties, I had used their Characters also: but I thought that would have been unintelligible and useless to most Readers.

The Lords Prayer in the Moscovian *Language.*

O che nass ije esti nane besech, da suatitsa ima tuoa da prijdet tzerture tuœ; da boudet vola tuoa jacco nane besech ina zemli. Chleb nash nasoushuij daiede nam due: I ostavi nam dolgi nassa, I acco I mui ostaulaem dolgni com nassim, I neuedi nas vona past, no isbavinas ot loucavago, jacco tuoe est tzerture I sila, I slaua vouechi. Amin.

Basil very unfortunate in War, and why.

It is time now that we return to *Basil*, to whom this present Discourse is addressed, relating the many miseries and misfortunes which attended his Reign. We find amongst Historians, he was so unfortunate in War, that he seldom quitted the Field without disgrace. Some attribute this to his *Horoscope* and to I know not what kind of benevolent or malevolent inclination of the Constellations, predominant in the hour of his Nativity, but when they have turmoil'd themselves about such fooleries a long time, they gain nothing thereby but the title of fools or mad men, for striving to soar higher then they are able, they suddenly fall into many gross and ridiculous absurdities.

The cursed impiety of *Basil*.

As for my own part without entring into Gods Cabinet counsels, I think his wicked and abominable life made him so miserable. *Paul Jovius* sa th he was addicted to vices against Nature, which I think better to conceal then mention, though some maintain this impiety to be as usual amongst the *Moscovites*, as it was ordinary amongst the inhabitants of *Sodom* and *Gomorra*. But how could they find in their hearts to hazard their lives for him, who was so cruel and intolerable to them; Insomuch that he would not suffer his own Brethren, nor any Prince whatsoever to hold any Castles or Forts, nay they were forced at their own cost and charges to serve their Lord both in Court and Camp, as also in sending Embassies, and the greatest requital he made, was bestowing upon them some great Farms at a certain Rent, for the space or term of one year and half, which being expired, they were again compelled to serve six whole years on their own score, but if they refused to do it, the loss of goods and life immediately ensued; As it hapned to his great Fayourite and Secretary, who, being design'd Embassador to the Emperor *Maximilian*, and answering he wanted accommodations for the Voyage, was shut up in Prison, where he died, and his goods were confiscated to the Prince, whereof his brethren could not get the value of a penny.

Basil cruel and intollerable to his people.

Basil evil intreated his Embassadors.

If at any time his Embassadors returned home with presents, this *Basil* would seize upon them, alledging by the Law of Principality, that whatsoever was given them, was his, seeing it was for his sake, that Princes so much honour'd them. This lesson he taught the Embassadors, sent by him to the Emperor *Charles* the Fifth, Who presented them with golden chains, and certain *Spanish* pieces of Gold, his brother *Ferdinand* also gave them Vessels of Silver, rich cloths, and many pieces of Gold coined in *Germany*. But assoon as they arrived home, this greedy glutton laid hands upon the best and fairest presents, as though it had been a booty got from some enemy, whereof he would not onely have his share, but unjustly take that which a Captain would not refuse to give his Souldier: I pass by the oppressions he used towards his subjects under pretence of an unlawfull and absolute power, seeing at this very day they who have the Soveraign Dominion over the rest, have liberty to exalt themselves above and tyrannize over the poor Pesantry. Return we now to *Basil* who was most commonly unfortunate in all his undertakings.

The *Moscovites* discomfited by the *Polacks* in the Battle of *Orsa*.

In the Battle of *Orsa* under the conduct of *Constantine Ostroges* and *John Suitzon*, The *Polonians* defeated the *Moscovian* Army (being 80000 strong) slew betwixt 35 or 40000, took all their Captains, and Lords of note, the whole Senate, and 4000 others prisoners. *Basil* had much ado to save himself in his Royal City of *Mosco*, although 60 leagues distant, so panted he for fear, lest King *Sigismond* puff'd up with victory, should attempt to pursue him. Behold what coin Tyrants are paid in, who consider not the injuries, vexations, and indignities which they do their subjects. You see this Duke (who was wont to tame his foes) by his too rudely handling his People, so weakned in his forces, that an handfull of *Polonians* routed his vast Army, enough to swallow up *Sigismond* and all his Souldiers.

Basil's affairs very much straitned.

In like manner the charge which he received from the two Brothers *Girees Mahomet*, and *Absa*, so clipped his Wings, that he was forced to oblige himself by a promise under his hand, to be *Mahomets* perpetual Tributary, by this means he sent back the *Tartars* loaden with great spoils, having almost fired his whole Countrey, and triumphing over the great numbers of *Moscovites*, which they had taken Prisoners, and sold in *Taurica* to the *Turks*, and to divers others at *Citraca* dwelling upon the *Caspian* Sea. Now had *Basil* cherished, loved and honoured his People, he might have had enough valiant Captains who would have been able to have made work with these two *Tartarian* Kings; but he so trampled upon them, that they would not stir a foot for him, much less hazard their lives and fortunes, to secure him, who so cruelly tyrannized over them.

The conquests and great success of *Basil*.

At last this Prince grew better, and took deliberation in high enterprizes, and being very subtil and circumspect obtained many fair Victories against the *Tartars*, took *Smolenzko* from the *Polonians* by the secret intelligence of *Kuez Michil Linski*, and not onely kept what his brother *John* left him, but also added many more Provinces to his Empire; and besides *Smolenzko* he subdued *Plescovy*.

This

This man was the first who usurp'd the Name and title of King, for all his Predecessors were contented with the Name of Great Dukes, onely his Father would be called Great Lord of *Russia*, and this appellation *Basil* also retained; and moreover caused himself to be stiled Emperor, a Title sutable to his ambition, and yet writing to the King of *Poland*, he durst not subscribe himself King, but was contented with the name of *Vuelichi Knezi*, or Great Duke; and this he did because the neighbouring Princes would not receive letters from him with new Titles. But loe how he stiles himself: The Great Lord *Basil*, by the grace of God, King and Prince of *Russia*, Great Duke of *Volodimeria*, *Moscovy*, *Novogard*, *Plescovy*, *Smolluchy*, *Tuvery*, *Jugary*, *Permy*, *Viaky*, *Bulgary*, &c. Great Lord and Duke of Low *Novogard*, *Czernigove*, *Rezanie*, *Volothia*, *Riscovy*, *Beloya*, *Rostony*, *Jaroslavy*, *Belozory*, *Udory*, *Obdory*, *Condivy*, &c. But these two Titles of King and Emperor wherewith he adorned himself are comprized under the word *Czar*, which in the *Russian* tongue signifies King, and by the *Slavonians*, *Polonians*, *Hungarians* and *Bohemians* is taken for Emperor or *Cæsar*. And well may it be so, for there is little difference betwixt *Czar* and *Cæsar*. The reason why he was called the white King is the same with the *Persian* King, who was termed *Kisilpassa*, or *Caselbaz*, because his Turbant was red, and so the *Moscovite* is called white from his habit, as you may see in this Dukes portraiture, which was copied out of an old book Printed in the *Moscovian* Language and Character, where he is just represented in the very same dress.

The titles and appellations of *Basil*.

The interpretation of the word *Czar*.

Basil's portraiture.

He first married *Salomea* a Subjects Daughter, with whom he lived above twenty years, but had no issue, whereat being offended, he divorced her (say some) for her barrenness, but the effect declared he neigh'd after others, for either being over glutted or cloyed with her, or discovering a greater beauty, he pretended she was uncapable of child-bearing, and therefore shut her up in a Monastery, where she brought forth a Son, which not onely interrupted the design of Marriage between *Basil* and *Helen*, who died before the perfect consummation thereof, but also hindred him from another, whereat he was greatly vexed, because among the *Russians* many Wives are abominable. I find one difficulty moved concerning the infant of *Salomea*, for some seeing *Demetrius* Son to *John* deceased, and Nephew to *Basil*, installed in the Dutchy, write that this poor Lady had this child by an unlawfull conjunction; or else in all probability he had succeeded *Basil* as being his next heir. But then consider why he might not as well succeed *Basil*, as he did *John*; some will alledge that *Basil* to make himself absolute Master, took *Demetrius* prisoner after his Fathers death, and therefore by his consent he was consecrated Duke of *Moscovy*, and so they are not to be compared together. Lastly *Basil* usurped the Dukedom, and *Demetrius* obtained it by his Uncles Election.

His Wives.

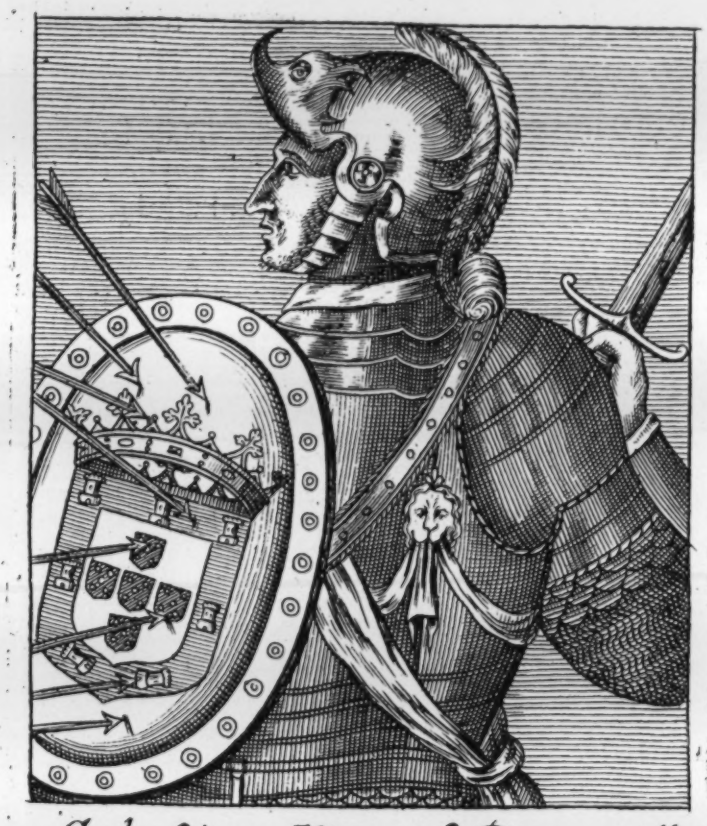
Polygamy odious among the *Moscovites*.

The Authors thoughts of *Salomea*'s Son

The end of Basil's *Life.*

THE

THE LIFE OF SEBASTIAN, I. King of Portugall.



Sebastian King of Portugall
Anno dom: 1557

NEver was there a braver Subject to Discourse upon, then this present, especially to such as are desirous to know the affairs and State of *Portugall*: now the Life of this King invites you to take a prospect of that fair and flourishing Kingdom. For my own part I should take great delight in expatiating upon this subject, for the honour I bear to the *Portugall* Commanders, did I not fear my tediousness would be distastefull. Moreover I am perswaded a lover of curious Relations, will be much pleased to read the History of *Hierom Osorius*, Bishop of *Algarva*, and that excellent Collection of *Goulard* in twenty Books; whose diligence I cannot sufficiently commend not only in this, but all his other Works which he hath freely communicated to the World. Wherefore I wholly address my self to *Sebastian*, who as he was indued with many rare qualities, so had he been very happy, had he not been over mastered by some bad passions, and had hearkned to such counsell, as might have prevented him from rash and indiscreet actions, as it will evidently appear in this following Narrative. *Sebastian* then was Son to *John* Prince of *Portugall*, and *Jane* Daughter of the Emperor *Charles* the Fifth, who was delivered of him, *Jan.* 20. In the Year of our Lord, 1554. fifteen or eighteen days after her husbands death; so that

The Parents of *Sebastian*.

Sebastian

Sebastian being about four year old succeeded *John* the Third, his Grandfather, who died *June* the eleventh, 1557. aged fifty five. Who though he held his Father *Emanuel*'s place, yet did not imitate him in preserving and establishing his Throne; For he more minded the *Spanish* inquisition and vain tales of others, then regarded the means of making his Kingdom flourish. If then this Realm began to be despicable in his time, it was much more so under the rigid Government of *Sebastian*, who all on a sudden turned what remained upside down. In brief after his defeat, it hailed so excessively, that there was not a whole tyle left, every thing became barren, and fell to their share, who at this day affirm the *Portugall* Crown also to belong unto them. But I will not concern my self in these Quarrels, Return we therefore to *Sebastian*, whose corpulent body promised an Heroick and Martial disposition. Indeed he was a comely Prince and of a brave Stature, as men report, I never saw him, though I saw his Grandfather and Father, when I was at *Lisbon*, returning back from my second Voyage into the Southern parts. At the first he was much loved and honoured amongst his Subjects, but afterwards striving to make himself formidable, he lost his Peoples cordiall affection, who seeing him surrounded with a very strong Guard, and the number of his Courtiers augmented, presently entertain'd an ill opinion of him, and feared him with a servile and compulsive fear. But he got nothing by it. Nevertheless Great Politicians set forth a Prince in the very colours of a Tyrant, not suffering the common People to come near him; but these I remit to that great Justice *Robert Garnier* Lieutenant criminall of *Maine*, who in his Tragedy of *Mark Anthony* brings in *Cæsar* and *Agrippa* controverting this point, *viz.* Whether a Ruler ought to make himself formidable. The Words are to this effect.

At what age *Sebastian* began his Reign.

Sebastian was corpulent.

Sebastian by augmenting his Guards and Court, diminished his Subjects love.

Agr. *What good reaps he, whom all the World does fear?*
Cæs. *This makes his Enemies to disappear.*
Agr. *But commonly such fear doth hatred gain,*
Cæs. *Hate without power is commonly but vain.*
Agr. *Who fears his Prince, doth wish his Princes Death.*
Cæs. *Who fears him not, will rob him of his Breath.*
Agr. *There is no stronger Guard, safer defence,*
Then what doth from the Peoples love commence.
Cæs. *Nothing is more uncertain, feeble, rude*
Then th' favour of the fickle multitude.

If you believe Buffoons, Courtiers and Pick-thanks, you will then take *Cæsar*'s side. But they who are right in their Wits, will incline to *Agrippa*. As for those who contradict this truth, the very consideration of King *Sebastian* may make them blush for shame. The simplicity of former *Portugall* Kings made their Soveraignty venerable and Reverend. But *Sebastian* by increasing his Guards and Courtiers, decreased his State, and annihilated the ancient grandeur of the *Portugalls*. Yet to lay all the fault on this young King, would be an injury to his generosity, who by inclining to bad counsell, caused this lamentable decay, whereof at this day we behold too evident signs amongst the ruines of this ancient Kingdom of *Portugall*. Wherefore I will not altogether either justifie or condemn him, seeing his weakness and infancy serves as a Shield against those dangerous blows which malled his Kingdom during his Minority. For it was after he began to be a Man, that he ingaged in those designs which totally ruined his Kingdom, the which he found very rich, because of the *Indian* traffick, which many followed for the gain and advantage which accrued to the Merchants thereby.

The declining of the *Portugall* Kingdom.

The good condition wherein *Sebastian* found his Kingdom.

The City *Lisbon* increased to all mens thinking, being one of the most principal, not onely of *Portugall*, but of all *Europe*, and perhaps the fairest Sea-port Town upon the Ocean. From the *Indies* this King received vast profit, where after the King of *Cambaia*'s defeat, the Citadels were repaired, and all things peaceably smiled upon him. Finally the Kingdom of *Portugall*, had as it seems arrived to the *Zenith* of its happiness. But lo, all on a sudden it was overwhelmed, turned topsie turvy, and reduced to that extremity wherein we now behold it, by reason of this young Prince, who was taken out of the World, in the flower of his age, as I elsewhere have declared. Nevertheless, it will not be amiss to give a hint of this as we pass along.

Sebastian then being of a restless spirit, and addicted to Arms, having discovered the Wars in *Barbary*, betwixt *Muley Mahomet* and *Muley Abdelmelech*, for the Kingdoms of *Fez* and *Morocco*, sent an Embassador twice to *Mahomet*, offering what aid or assistance he wanted to subdue *Abdelmeleth*, but *Mahomet* slighted it, thinking he had forces enough to destroy his Uncle, but at last, to his cost, being soundly beaten, he saw his errour in refusing the *Portugall Auxiliaries*. This induced him to seek *Sebastians* friendship, and request his assistance formerly offered: The Ambassadors needed not many Arguments to incite him hereunto, who hugged himself for finding such an opportunity to sail into *Africa*. Whether he did well or ill to intermeddle with these Princes quarrels, the judicious Reader may easily determine. They were both *Barbarians* who made mutual War; the Question then is, Whether *Sebastian*, who went not to reconcile them; had not better have staid at home, then have taken along with him 3000 Spearmen, 600 *Italians*, 2000 *Spaniards*, 600 *Tingites*, 2500 Volonteers; 600 Horse from *Tingi*, 1500 common Souldiers and Gentlemen of *Portugall?* Indeed that which most condemns

The occasion of *Sebastians* Voyage into *Barbary*.

A dispute concerning the equity of King *Sebastians* expedition.

condemns *Sebastian* is, that he favoured an unjust cause. For when *Mahomet* had conquered his Uncle, Christianity was not advanced hereby, because still the power was in an Infidels hand. Again he sought to destroy *Abdelmelech*, who supported Christians, to extend *Mahomets* power: And yet he pretended this Voyage was undertaken for the rooting up of *Mahometism*.

To this end he took along with him the Popes Legate, who was impowered to grant thousands of Pardons to those, who adhered to the King. But secret Articles made between him and *Muley Mahomet*, caused him to set forward his vast Fleet, presuming he might take two or three Sea-ports in *Barbary*, to maintain and secure it: Howbeit, *Muley Xeq Mahomets* Son, and *Sebastians* Hostage, could not save him from Death; for through his own fault he rashly rushed into the unhappy Battle, fought between *Abdelmelech* and *Mahomet*, *Aug.* 4. 1578. At which time a Blazing Star appeared in Heaven, for the space of eighteen days, which the Astrologers were pleased to interpret as a sad Omen and Presage of that wofull calamity, that should befall the *Portugall* Kingdom. However, I will not trouble my self with these niceties and vain curiosity, but distinctly inform you, how this Valiant Prince came to his Death.

The battle betwixt *Sebastian* and *Abdelmelech*.

When the two Armies drew nigh to one another, *Abdelmelechs* Troops made a stop to fix their great Guns, expecting *Sebastian's* approach; immediately upon this they played their Cannons; but before they had charged thrice, the Enemy re-saluted them, and then the two Vanguards desperately encountred each other with such an hail and tempest of Calivers and thundering Artillery, that all things seemed to be in a combustion. Forthwith the 500 Vanguard men, led by the Duke of *Avero*, routed *Abdelmelech's* left Wing, 10000 *Alarbian* Horse also fled 20 Leagues distant, and reported the news of the Christians Victory. Other *Alarbs* on the right Wing, began in like manner to give back, which so inraged *Abdelmelech*, that he went to rally his left Wing now almost quite defeated. But the Souldiers of his Guard seeing his weakness, detained him, and would not let him advance further, which so much grieved him and augmented his sorrow, that he tumbled (like one in a swoon) off his horse, saying nothing to them, but onely that he would have them advance more forward, this they did, putting him also into an Horse-litter, where he died about half an hour after. Nevertheless they concealed his Death, reporting he was onely taking his Rest: But certainly it was a profound sleep, out of which he never could awake again.

The Death of *Abdelmelech*.

After this Rout of *Abdelmelechs* Vanguard, the Duke of *Avero* seeing himself not pursued, and fearing to ingage too far, was forced to retire with his Forces. The *Moors* perceiving that 500 Horse had shaken their whole Army, resumed courage, and sent a 1000 Harquebusiers to their Horse, and abundance of foot, to fall upon the Duke of *Avero* both before and behind, which they did with so much resolution, that the Duke and his Regiment were beaten and put to flight, and ran over their Infantry with great disorder and confusion; *Sebastian* seeing this, presently mounted his horse, being covered with green Armour, and attended by the Duke of *Avero* and a Squadron of Horse, gave an onset and repelled the *Moors*. But because he had not above 500 men, he was constrained to turn back, and so this second Retreat sped no better then the first. For then the whole body of *Abdelmelechs* Army, especially the Rereguard, fell so furiously upon *Sebastians* Troops, that it is impossible to describe it. In this encounter were slain the Duke of *Avero* and many brave Gentlemen, the Artillery also was taken, to *Sebastians* great grief, who perceiving that the Rereguard wanted his recruits, being attended with 500 Horse, charged the *Moors* a third time in *Muley Hameds* Quarters, and so daunted them, that they fled above half a League from him. But unable to pursue them, he was forced to retreat to the rest of his Army, there to behold his approaching ruine: For the enemy having seised his pieces of Ordinance, pursued the Victory, defeated the left Squadron on the River side, and broke into *Muley Mahomets* Troops (who marched betwixt the Rereguard and the River) and thus they made cruell havock of *Mahomets* men, wherefore *Mahomet* fled towards the River, thinking to ford it, but the water being muddy, his Horse stuck fast in the mire, and gave such a violent yerk, that *Mahomet* lost his Stirrups, and being not able to swim, was drowned and choaked in the mud. On the other hand, the *Moors* were so numerous, that they encompassed *Sebastian* and his men on every side, discomfited the greatest part of them, for they were left defenceless, by reason that most of their Ammunition was that very day lavishly and indiscreetly spent. And though some discharged, it was onely to get to their Chariots; for the number of run-aways increased their misfortune, so that they ran one over another, and the Horsemen trampled upon them. The 8000 Pikemen left their Pikes to the enemy, which caused *Sebastians* defeat, having not Harquebusiers enough to supply their room. Nevertheless *Sebastian* laid about him on all sides, though commonly attended but with seven or eight *Tingites* which never forsook him. The *Portugall* Horse being tired and out of heart, quitted their saddles, and hid themselves under their Chariots; and seeing all lost, left the King in the conflict, and fled some on foot, some on horseback towards *Arzilla*, but they were hotly pursued, and most of them cut in pieces. *Sebastian* at length fought with some Horse and beat down so many men, that his enemies durst not come nigh him. Yet at last sixty of the most valiant Souldiers inclosed him: so that seeing himself no longer in a condition to fight, or escape with life, he commanded one of his Souldiers to hold up the white colours at his Spears-end, in token of

The Death of *Mahomet Muley*.

his

his surrendring. But such was his hard fate, that they being *Alarbes* who incompassed him, understood not the signal, but thought on the contrary he called his men to help him, wherefore assailing him furiously on all hands, they slew him in the place. The Victors pursued the chase untill midnight, all being dispersed or taken, and thus nothing remained of the *Portugall* Army but dead bodies. The prisoners then taken were above 14000 which afterwards were sent to several places, where they were made Slaves: Those who escaped were about 200, the number of the slain above 12000, Among which the principal were King *Sebastian*, the Duke of *Avero*, the Marquess of *Ireland*, the Bishops of *Conimbria* and *Port*; *Christopher Tavora* the Popes Legatt, *Alvaro Perez* his Brother, and many others; besides a great number of Captains, Knights and Gentlemen. Who had they survived, had recovered the glory of the *Portugall* State. But behold so it is, He that begins a thing untowardly, ends it ill-favouredly.

The Death of King *Sebastian*

Sebastian hazarded his Life, Forces and Estate, to espouse the Quarrell of an Enemy to Christians, but at last was dismounted and slain. And indeed it could not otherwise be, but he should light on some misfortune, seeing Necessity is an invincible Enemy, and he also had ingaged against a desperate Adversary.

It is very dangerous fighting against a desperate Enemy.

We cannot produce a better example to confirm this, then that of King *John*, who chose rather to hazard his own Person, State and Nobility in the midst of his Kingdom, then make Peace with the *English* Army, who onely desired to escape with their Lives utterly despairing of Victory. Yet it so hapned, that 10000 of them, defeated the *French* Army consisting of 40 or 50000 and took their King Prisoner.

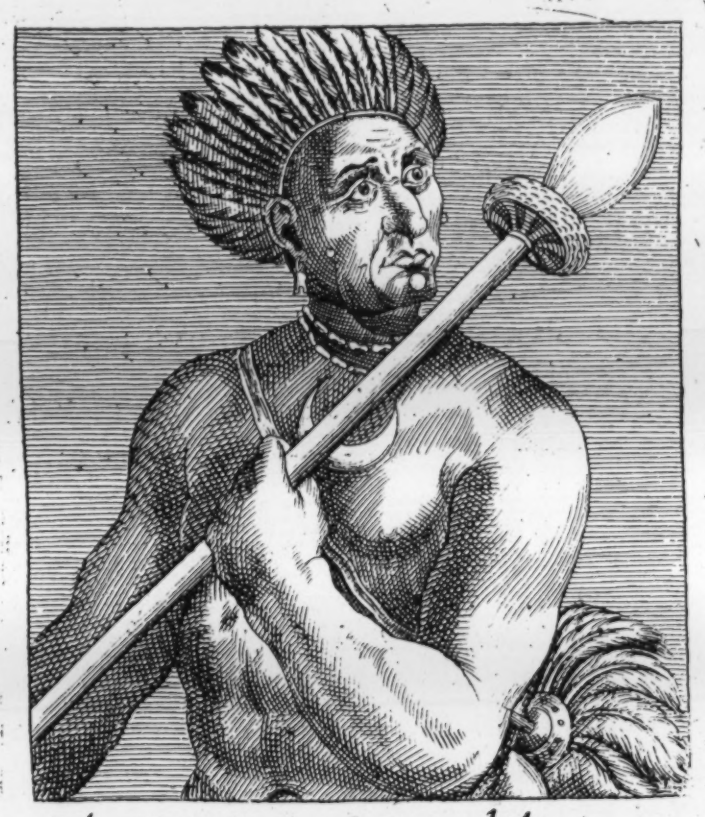
Gaston de Foix committed the same fault, who having got the day in the Battle of *Ravenna*, would needs pursue a Squadron of *Spaniards*, and so lost his life, and left all that he had conquered in *Italy* as a prey to his Enemies.

More wisely acted *Fabius* the Great, who rather endured to be called coward, then incounter the Foe after the rate of other Captains, who were soundly beaten for their too forward boldness. Thus he had the honour of saving his Countrey by pausing.

But our *Sebastian* was so busie, that as his fingers itched, so he took delight to meddle with other mens quarrels so far, that in deciding them, he lost the fair and precious Jewel of his Life, to the great grief of many Christian Princes.

The end of the Life of Sebastian.

THE LIFE OF Quoniambec.



Quoniambec A Giantlike man

MAny persons intending to speak of those wonderfull rarities which God has dispersed in these Countries not long since discovered unto us, are at a stand, whether they ought to believe those, who have travelled through these Regions and unknown Lands. That they have reason to be astonished, it cannot be denied, if we reflect upon what they have common with us, which though not so curiously dressed, as the *European* skill can refine it, yet may if throughly considered ravish those with admiration, who carry themselves highest. For they will find themselves much mistaken, when they understand how the *Americans* excell us in many things.

Not to mention the pleasantness and fertility of the Countrey, though this would afford matter enough to amaze us, God having given them such mighty plenty, and endued them with such excellencies, that some ignorant fools not understanding how the Almighty causes his Sun to shine upon the just and unjust, have attempted to controle his liberality, who hath watered this fourth part of the World with such infinite blessings. But this is (as one may say) little in respect of those graces, wherewith the Inhabitants of this new World are adorned, who though far remote from the true Son of righteousness, whose light they perceive very dimly, are nevertheless decked with many exquisite perfections both of body and soul. For a Demonstration hereof I will onely produce this dreadfull *Quoniambec*, of whom I may well discourse, for I have seen him, and sufficiently observed him upon the River of *Janaira*, where the Lord of *Ville-gaignon* caused us to stay. This place is situated under the Tropick of Capricorn 23½ degrees distance from the Equator and 66½ degrees from the Antarctick Pole. Wherefore they are mistaken, who relying upon *Lery*'s calculation, place it 23 degrees from the Antartick Pole. *Quoniambec* was remarkable above all other persons in that Countrey, both

Quoniambec seen by the Author.

both for his Gigantine Stature, and eminent degree, which made him appear higher then others. Ever and anon our Captain discoursed with him concerning things worthy to be sought and prized.

This Demy-Gyant had a great body proportionably gross, exceeding strong, and he knew well how to use his bodily strength, which he chiefly imployed in overcoming his enemies, and making them yield to his power. I remember I have elsewhere written something touching this person, whose pourtraiture I here represent (which I brought from that Countrey) with two green stones in his cheeks and one on his chin. He was so strong, that without hurting himself, he could carry a great Vessel of wine in his Arms, and to astonish his enemies, he lifted up two pieces of Ordinance (which by force he had taken from a *Portugall* ship) and laid them on his shoulders, turning the mouth of these Cannons towards his approaching foe, he commanded one of his men to fire them, and when they were discharged, he took more, untill he had scattered his enemies, and then God knows how much he did deride them. This is a story not common, nor indeed credible to every one, but to men of profound understanding it is no hard matter to believe it possible, considering his vast bulk and strength. And yet *John de Lery* who would perswade himself, that he has inclosed all the secrets of the new World in an Oyster-shell, will not vouchsafe to believe, that this Savage could in this manner discharge these two pieces, without burning himself, or hurting his shoulders by their recoyling. I will not produce experience against him, because I know he never saw the man of whom I speak, and therefore will not condescend to reason without experience, which alone makes wise men fools. Yet nevertheless he has not gained his cause, though he and others cannot represent this as a truth. For I may lawfully affirm, that this great Prince could do, what I have related concerning him. But because I will not be so critical as to produce Philosophical reasons, I will bring *Lery* himself to prove my assertion. First I will suppose that he composed those books, which are entitled his, concerning the siege of *Sancerre*, and his Voyage into *America*, though none that know him, will believe he was the Author of them; amongst whom we may reckon *Monsieur de l'Espine* who dwelt twelve years in that Countrey at the same time as *Lery* did. Moreover I might challenge him for stealing a great deal out of other mens Works, but not to draw up a new inditement against him, I am content to stand to my former charge, and allow him to be the Author, so, so. And yet it will hardly be granted, that he being a Mechanick could write so well. However I will not upbraid him onely with his profession, let us see whether he has not written something in his Books far more incredible then the History of *Quoniambec*.

The wonderful strength of *Quoniambec*.

John Lery reproved.

I am ashamed thus to employ my pen in correcting this Embroiderer, who has stuffed his writings with so many lies, that those who bear him the least ill-will, are forced to blush at his fopperies and toyes, wherewith he endeavours to feed the eyes of his Readers.

Lery's Lies.

He is so impudent, as to affirm that his name in the Savage Language, signifies an Oyster, which is a manifest untruth. But admit it were so, it is not so great a matter as he makes it, because he was not an Oyster inclosed in his two natural shells, but in the Castle of *Coligny*, where the Sieur of *Villegaignon* shut him up. What think you of those prodigious Tortoises (which he says are under the Torrid Zone) so exceeding big, that one alone will dine 80 men (perhaps such who have no Stomachs) and the shell thereof cover a dwelling house. I cannot think he designed these for mans use, but rather for Flies and such other sorts of Insects. But omitting his great Whales, Crocodiles of an hundred foot long, and the rest of his fabulous Fibs, I will now return to *Quoniambec*.

Lery an Oyster

Lery's prodigious Tortoises.

This *Quoniambec* was greatly feared by the *Margageans*, *Portuguises* and others, for the mighty strength of his great and ponderous Body: But more for his prudence, which so gracefully he used, that at the same time he involved his foes in the skins of the Lyon and Fox.

Quoniambec's commendable vertues.

In my Cosmography I observed how he was bespangled with many Virtues, no great enemy to piety, for he believed the immortality of the soul, and took great delight to see us exercise our Religion; yea, and would kneel down with us, when we made our Prayers.

He was the greatest Boaster, that ever I heard speak, for he told us he had overcome many thousands. Indeed his Pallace was hung round with his enemies heads. His Territories in my time were well peopled, and bounded with Mountains and Rivers, from whence also the River *Vases* had its name, because they who sail therein behold the tops of hills and Rocks, naturally representing the shape of Vessels both ancient and modern. Insomuch that at *Revermont*, betwixt *Chastillon* and *Colonges*, they call it the Bridge of Pots, because the Rocks are cut and fashioned like the Vessells which are called in *France Oules* from the *Latin* word *Olla*. Some say the *Rhone* resounding at the foot of Mount *Credota* resembles a great Pot or Kettle.

The River of Vessels.

The Bridge of Pots.

The end of Quoniambec's *Life*.

THE LIFE OF CHRISTOPHER COLUMBUS A Genoese.

Christopher Columbus Genevois Dixit, 1493

THe common Proverb, *They who promise Mountains of Gold, propose what cannot be accomplished*, will be contradicted by the diligent search of this excellent Pilot, who having promised the Kings of *England*, *Portugall* and *Spain* such Mountains, did indeed make it good to those who followed his wise Counsell. Upon his name some have more pleasantly then prudently descanted, comparing him to the Pigeon in *Noah*'s Ark, which after the flood brought tidings of the Earth. Because *Columbus* sailed so far, that he discovered unknown Lands. But omitting these subtilties, I will briefly relate his life, whose pourtraiture with many others I got at *Lisbon* in *Portugall*.

Columbus compared to the Pigeon in *Noah*'s Ark.

He was born at *Cuguero* or (as some say) at *Albizolo*, a poor small Village on the River *Gennes* near *Savonna*.

The place of his Birth.

He traffiqued into *Portugall*, and passing by the Streights of *Gibraltar*, observed by long experience, that at a certain season of the Year, there were some Sea-winds came from the West, which blew equally one way, many days together without any variation. And considering they could not proceed but from the Earth beyond the Sea; he so deeply fixed the Idea hereof in his Head; that at last he resolved to find it out.

The observation which moved *Columbus* to discover the new World

Hereupon being aged about fourty Years (as *M. Urban Chauveton* relates in his History of the new

new World after *Don Peter* Martyr of *Millain)* he goes to the State of *Gennes* or *Genoa*, and proposes to them his Design of passing beyond the Streights of *Gibraltar*, and sailing so far westward, that he would encompass the World, and finally arrive to those Lands which brought forth Spices.

He promised to enter into Bond to go through with this design, if they would but supply him with some ships well armed, and furnished with provisions and men. The attempt seemed to them too bold and too wonderfull, so that they would not adventure to give him any encouragement. Therefore from thence he sailed into *Portugall*, where he found King *Alfonsus* the Fifth employed in his Expeditions into *Africk* and sending his ships to the *East-Indies*, and the King of *Castille* had then his hands full of the War against the *Moors* of *Granada*. He had sent his Brother *Bartholomew* into *England*, to propose the business to *Henry* the seventh, a rich and powerfull Prince, but he found him unwilling to entertain any such motion. At his brothers return from *England*, he made known his design to the King of *Portugall*, who gave him as little encouragement as the *English* and *Genoese* had before. For at his Court they had the misfortune to meet with the Bishop of *Viso*, with *Don Rodrigo*, and other pragmatical fellows who fancied themselves very well skilled in all the mysteries of Cosmography. When therefore *Columbus* discoursed to them of another world full of Gold and riches, they treated him in a proud manner as an extravagant, affirming that there could be no such thing. So that he got nothing from the *Genoeses* for his labour but the esteem of a Lunatick, from the *English*, but of a Fool fit to make sport, and from the *Portuguises*, the reputation of a Dreamer whose brains were cracked. Notwithstanding all these discouragements he forsook not his design, but sailed to *Paby de Moguer*, where he acquainted himself with *John Perez*, a *Franciscan* of *Rubida* a famous Cosmographer, he advised him to open his design to *Henry* Duke of *Medina Sidonia*, and afterwards to *Louys* Duke of *Medina Celi*; but they gave him no other encouragement than the Kings of *England* and *Portugall* had done before. This caused him to travel to the Court of *Castille* to King *Ferdinand* and Queen *Isabelle*, unto whom he declared his business and what likelihood there was of success, assuring them that he wanted only means to put it in execution. At his first arrival he met with many repulses, but in time he found a favourable reception, for the Queen spoke in his behalf, and *Don Alfonsus Quinte-ville* high Treasurer of the Kingdom, introduced him to *Don Peter Gonsales de Mendozza* Archbishop of *Toledo*. Assoon as *Ferdinand* had put an end to the wars of *Granada*, he granted him his request and liberty to search out another World, giving him by Letters Patents the Tenth part of all the Kings Rents and Customs, in all the Lands that he should discover. And because the King had no Money ready for this Expedition, *Don Louys* his Secretary of State, lent him seventeen thousand Ducats. With this Money *Columbus* prepared a great Ship and two Barques, hiring sixscore Mariners and Souldiers for his purpose. *Martin Alfonsus Pinzon* Commanded in one, in the other, *Francis Vincent* and *Eneas*, *Martin*'s brother were Captain and Master. In the great Ship he commanded in chief with his brother *Bartholomew*. He set sail from *Paby* upon a Friday the third day of *August*, 1492. In his Voyage he met with as many difficulties as he had done to perswade the enterprize, for he was mightily troubled by such as did accompany him; when they wanted victuals they were ready to kill him, and when they were safe arrived to Land, they could not abide him, because of the punishment of such as did behave themselves ill in their places, as we shall see in the sequel of this History. He sailed many days without discovering any Land, which made the Souldiers mutiny, afterwards in good earnest they rose up and threatned him more grievously, when they had sailed about 35 days further without discovering any Land. This astonished the poor *Genoese*, who had no other means to satisfie them, but by his entreaties and Prayers he desired them to have a little more patience. At last their Voyage had been so long that their fresh water was almost all spent, therefore they threatned again to cast him over-board, if he did not sail back again: So that to satisfie them, he was forced to promise to obey their desires, in case they did not find Land within three days. The next day *Columbus* commanded the sails to be lower'd, because he saw a far off at Sun rising some black Clouds very low in the Sky, and smelt the fresh air, which caused him to judge the Land to be very near. The next night, which was that of the 11th of *November*, 1492. *Roderick*, a skilfull Marriner of *Leppa*, looking out from the top of the Main-mast, he cryed to the Ships company to take good courage, for that he did spy out some fire at a distance, and *Salseda*, a servant of *Columbus* assured them, that the Admiral his Master had seen the same. About two hours after midnight, *Columbus* called to a Gentleman of *Spain*, named *Escobedo*, who waited upon the King in his Chamber, and told him that he did see fire very near them, and that they could not be far from Land. The first Land that they espied was *Guana* Bay, one of the *American* Islands, situated between *Florida* and *Cuba*, where they landed and took possession of the New World. From thence they sailed to *Barucon*, a Sea-port of *Cuba*, where they took aboard some few *Indians*; with them they returned back to the Isle of *Hayti*, where in the Haven they dropt their Anchor, in the place which *Columbus* named the *Royal Haven*. But they were forced all to land on a sudden, because their great Ship had struck against a Rock, and was by that misfortune split. When the *Indians* perceived these strangers provided with short iron staves that made so loud a report, they were frighted from the Sea-coast into the Mountains. By chance the *Spaniards* caught a Woman, whom they treated very kindly, giving unto her Bread, Wine, Sweetmeats, Linen and other cloathing. When the rest of the Inhabitants saw how kindly this Woman had been treated by them, they came to their Ships in Multitudes, to exchange their Gold, their Bread, and other commodities for the Bracelets, Beads, Bells, Glasses, and other Babbes of the *Spaniards*. *Christopher Columbus* and *Goacanagari* or *Guacanari*, a Prince of this Island, entertained one another very nobly with mutual gifts

Columbus desires the *Genoeses* to assist him in the discovery of a new World.

His brother *Bartholomew* in *England* for that purpose.

Columbus refused by the K. of *Portugall*.

Columbus in the Court of *Castille*.

Upon what conditions the King of *Castille* grants *Columbus* his request.

Columbus sails into *America*.

The Souldiers of *Columbus* in a Mutiny.

The first Discovery of *America*.

His first landing

gifts and many expressions of kindness. After this our *Genoese* longed to return and carry news of his successfull Voyage to the King of *Spain*. To secure the *Spanish* interest the better in this new found Land, with the consent of the *Indian* King, he built a hasty Fort with wood and earth, where he left 38 *Spaniards*, under the Command of a Captain named *Rodericus d' Arma* of *Cordoua*. When the Castle was finished, he took a Ship-board ten *Indians*, fourty Parrots, many Tortels, and many other Animals strange to our World, with all the Gold that he had got for his Trifles; so in 50 days he arrived safe with a prosperous gale to the Haven of *Paby*. When the King and Queen had understood that this Countrey was easie to be conquered, and that it was full of inestimable riches because of the Mountains full of Gold there, they hastned thither a stronger Fleet than before, under the command of this *Columbus*, unto whom they confirmed all his priviledges in the City of *Barcelona* the 28th day of *May*, 1493. They gave him many Religious men, Mechanicks, to go along with him, and Horses, Cows, Sheep, Goats, Sows, Asses, to fill and stock the Countrey. With all this Equipage he took his leave of the Bay of *Cadiz* the 25 day of *September*, 1493. with much more courage than in his first Voyage. He was much troubled when he heard at the Isle of *Hayti*, called *Hispaniola*, that the 38 men left with their Captain *Roderigo* had been killed by the Inhabitants, because of the vexations and violences which they did offer to their gods, and to the honour of their women. At this time he did not dare to punish the *Indians*, but left it till another opportunity. There he landed and built a Town which he named *Isabella*, and a Fort near the Mines of *Cibao*, to protect the *Spaniards* employed in the preparing of the Gold, from the assaults of the Natives: His Brother he made Governour of the Island. From hence he sailed with three Ships to discover the Land towards the South of *Cuba*, the Island of *Jamaica*, and several other places, and then returned again to *Hispaniola*, where he found a very commodious Haven, which he named Port St. *Nicholas*. He had a design to destroy all the Natives, named the *Caribies*, but his sickness hindered him, and the disturbance that happened at *Isabella* by the baseness and cruelty of the *Spaniards*, who had by their filthy behaviour scandalized all the chief inhabitants of the Island. He endeavoured to gain their esteem and affection, by putting to death all the *Spaniards* that had been guilty of any unworthy action. This execution of the *Spaniards*, and especially of *Gaspar Freiz* of *Arragon*, whom he caused to be hanged, did offend all his Company so much, that as soon as he was recovered of his distemper, he sailed in all haste towards *Spain*, to justifie himself from the crimes of which he had been accused by some that did countenance the offenders. The King had dispatched his Chamberlain *John Aguado*, to send home *Columbus* as a Prisoner into *Spain*. When he came to *Medina del Campo* where the Court was then kept, he presented the King and Queen with many gifts, and then shewed the processes of all the *Spaniards* that had been executed by him. Which gave such satisfaction to the King and the Court, that they declared him to be innocent, and free from the crimes that had been imputed to him. Therefore the King equipped another Fleet of eight Ships, for to seek for and discover more Land. *Columbus* sent two of them before with Provision and Ammunition, and with the six others he set sail from St. *Lucars* of *Barrameda* the 28th day of *May*, 1497. and directed his course straight to the *Madera*, one of the Islands of the *Portuguese*, named *Assores*; from whence he sent three Ships to *Hispaniola* with three hundred banished men, and with the three other Ships he sailed to the Islands of *Cape Verd*, from whence he went under the Equinoctial Line into the *West-Indies*. He arrived at the Gulf of *Paria*, and cast Anchor near the Isle of *Cubagua*, which he named the Isle of *Perles*. *Columbus* made several expeditions against the Islanders, and found out many other Islands. At last he was hated by the *Spaniards*, so that *Roldan Ximenes* the Judge would not obey his Orders, he with 70 more mutinied against him and departed from him to *Siragua*, from whence they sent grievous complaints against him and his brothers to the King, who was mightily displeased to see the affairs of the *Indies* managed so ill. Therefore he sent thither *Francis Bonaldello* a Knight to be Governour. He arrived safe in *Hispaniola* with his Fleet of four Ships, in the year 1499. When he had well inquired into the behaviour of *Columbus* and of his Brethren *Bartholomew* and *James*, he sent them in chains into *Spain*. Where when their causes had been heard before the King, he found no reason to give credit to the accusations and calumnies sent against them. Therefore to honour *Columbus*'s fidelity and innocency, he sent him about three years after with three Ships the 9th of *May*, 1502. to seek for more land. When he was come to the Island of *Hispaniola* near the River *Ocana*, *Nicholas d' Ouanda*, the Governour of the Island, would not suffer him to set foot in the Town of St. *Domingo*. This refusal grieved him to the heart, because he had been the first Founder of it. Therefore he sailed from thence towards the West, and discovered the Island of *Guanaxo*, which is not far from a large Province of the Main Land, called by the Natives *Higuera*, and by the *Spaniards el Capo* de *Honduras*. Afterwards he parted from thence and directed his course Eastward, where he found out the Countrey named *Veragua*. He landed upon the Islands of *Zorobaro* near the Continent, where the Inhabitants told him, how that all the Province of *Veragua* did abound in Gold. This report made him sail all along the coast, to the Gulf of *Uraba*, where he set foot ashore and heard of the South-Sea. From thence he returned back to *Cuba*, and then to *Jamaica*, where he lost two Galleys; with the other two he went further to find out new Countries, but he endured many troubles and dangers, for many of his company fell sick, and the *Spaniards* themselves could not suffer him. The *Indians* knew well enough how to make advantage of it, when they saw that *Francis de Porras*, and *James*, *Columbus*'s brother were gone with their Barks to the Island of *Hispaniola*. *Columbus* was then in distress for want of Victuals, neither could he obtain any by Love, Prayers or force of Arms. Meer necessity forced him to this Invention. He sent for some of a neighbouring Village, whom he assured, that

He returns back to *Spain*.

His second Voyage into *America*.

A tumult at *Isabella*.

His third Voyage.

Roldan Ximenes.

Columbus and his Brethren sent bound into *Spain*.

His fourth Voyage.

that if they did not furnish him in his need, that God would send them such Plagues that they should all die most miserably. And for assurance of the truth of what he said, he told them that they should see the Moon in Eclipse of a bloody colour, if they would take notice of it. When according to his prediction they saw the Moon of such a red colour, they brought to him plenty of Victuals all the time that he staid amongst them in that Island, intreating him to pardon them, and not to be offended any more with them. After all his Voyages and labours, this skilfull Sea-man sickned and died at *Valadolid* the 8th of *May*, 1506. He commanded in his Will that his body should be transported to *Sivil*, to the Convent of the Monks of *Certosa*. These Verses have been written in his praise in *Italian*.

His notable subtilty.

Con L' altrui navic, & col proprio ingegno,
Nuovo mundo trovasti & nuove genti
Magnanimo Colombo, *ove altri venti*
Diero ale vele tue di correr segno:
Tuquei popoli rozi, al cielo asdegno,
Ch' adoravan per dei fonti correnti,
Alberi Carchi, O fior vaghi, & ridenti;
Fa riverire il Dio, del sacro Regno.
Ne contento di cio, loro insegnasti,
L' humane leggi il matrimonio santo;
Et città con le mura edificasti.
Et pero havendo a lei giovato tanto.
L' India ti chiaina, come meritasti,
Padre: el Giovi ti dà fra gli altre il vanto.

He left behind him two Sons: *Don Diego* was married to *Mary* of *Toledo* the Daughter of *Don Ferdinando*, the great Commendator of *Leon*: the other was *Don Ferdinando*, who never was married, and who had a stately Library of above twelve thousand Volumns, at present in the Convent of the *Dominicans* of *Sivil*, this was a worthy gift of so excellent a Father. The *Spaniards* endeavour to deprive him of the honour of having found out the *West-Indies*, for they say that a certain Sea-man named *Andaluzo*, who did trade up and down about the *Canaries* and the *Maderas*, about this time died in the house of *Christopher Columbus*, and left him some Books and notes of the elevation of this new World, and that by this means *Columbus* had the first knowledge of the *Indies*. He understood well the *Latin* tongue, and was well skilled in Cosmography; this enabled him to find out the *Antipodes*, and the rich Countrey of *Cipango*, mentioned by *Mark Paul* a *Venetian*. He had read also the *Timea*, and the *Critias* of *Plato*, where he makes mention of a great Island named *Atlantea*, and of a Countrey under water greater then all *Asia* and *Africk* together. He had read also what *Aristotle* saith to *Theophrastus* in his book of the Worlds Wonders, that some Merchants of *Carthage* had been carried beyond the straits of *Gibraltar* towards the South and the West, where they had discovered a great Island, when they had sailed a long time upon the Sea, which was without inhabitants, but was well furnished with all things needfull to the life of man, and watered with great Navigable Rivers. To stop the mouth of these persons envious of the honour of *Columbus*, I will mention nothing but what he himself said to some *Spanish* Gentlemen at a feast unto which he had been invited; when they were discoursing of the discovery of the *Indies*, he called for an Egg, then he desired them one after another to make the Egg stand upright without leaning in the middle of a Table; when every one had tried what he could do, he took the Egg and knockt the end of it against the Table, so that when he had broken it, he caused it to stand upright of its own accord.

His children.

The rich library of *Don Ferdinando*.

The *Spaniards* labour to deprive *Columbus* of the honor of having first discovered the *West-Indies*.

A very good invention to stop their mouths.

FINIS.

T890 Theyer, John.

Aerio-mastix, or, a vindication. [Anr. ed.] Oxford, by William Hall for John Forrest, 1661.

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